The
CHRISTIAN CENTURY
A Journal of Religion

UNION THEOLOGICAL SEMINARY NEW YORK

Has God Grown Old Again?

By Edward A. Steiner

A Preface to the World Court Discussion
An Editorial

An Adventure in Black and White
By Hubert C. Herring

A Missionary Retreat Forward
An Editorial

Fifteen Cents a Copy — Dec. 10, 1930 — Four Dollars a Year

DEC 9 1930

XUM

The CHRISTIAN CENTURY

December 10, 1930

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — THOMAS CURTIS CLARK
ALVA W. TAYLOR — JOSEPH FORT NEWTON
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — JOHN RAY EWERS
EDMUND B. CHAFFEE — ERNEST THOMAS
GEORGE B. WINTON — CHARLES T. HOLMAN
JOSEPH MYERS — EDGAR DEWITT JONES
EDWARD LAIRD MILLS — E. TALLMADGE ROOT
WILLIAM S. ABERNETHY — A. A. HEIST
WILLIAM P. LEMON — FRANCIS P. MILLER
P. O. PHILIP — JOSEPH MARTIN DAWSON
T. T. BRUMBAUGH — HUGH J. WILLIAMS
JAMES A. GEISSINGER — JOHN R. SCOTFORD
BRUCE S. WRIGHT — MARCUS A. SPENCER
HAROLD E. FEY — VERNON NASH

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Reader's Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1515
- A Preface to the World Court Discussion 1518
- A Retreat Forward 1519
- The Deeper Aspects of Prohibition 1520

Safed the Sage: The Marconigram 1521

Verse 1522, 1524

Contributed Articles
- Has God Grown Old Again? by Edward A. Steiner 1523
- "There *Is* Room," by Charles C. Noble 1525
- An Adventure in Black and White, by Hubert C. Herring 1526

Books Reviewed
- Mary Baker Eddy, by Lyman P. Powell 1529
- A Refutation of the Versailles War Guilt Thesis, by Alfred von Wegerer 1530
- American Religion as I See It Lived, by Burris Jenkins 1530
- Books in Brief 1530

Correspondence 1532

News of the Christian World
- British Table Talk 1534
- Special Correspondence from New England 1536
- Special Correspondence from New York 1538
- Special Correspondence from Chicago 1539
- Special Correspondence from China 1540

The Office Notebook

Evidence is continually coming in to prove that no part of The Christian Century is more habitually and carefully read than the special correspondence in the news section. We are not surprised at this. The special correspondence is a feature peculiar to this paper, and it is well written.

We are calling attention to this particular department at this time because of two of its contributors. One of them has been a contributor for many months—in fact, ever since the feature was originated. He is Dr. E. Tallmadge Root, our special New England correspondent. If you will read Dr. Root's correspondence in this issue you will discover that there is a new executive secretary for the Massachusetts federation of churches. But unless some other mention were made of the fact, you might not stop to realize that the man of whom Mr. Root speaks as retiring from the secretaryship after these years of service is none other than hte modest special correspondent himself.

Take it by and large, the country over, we doubt whether any other secretary of a state church federation has won quite the extent of reputation that has come to Dr. Root. It is a pleasure to be able to announce that his incisive comment on New England affairs will continue to appear in these pages.

We are also concerned to point out a new name in the list of special correspondents in the adjoining column. It is the name of Edmund B. Chaffee. With the arrival of Dr. Chaffee on the staff, we expect to present special correspondence from New York which will give our readers an uninterrupted picture of important developments in the American metropolis.

Dr. Chaffee is the pastor of the Labor Temple, that famous institutional church which the Presbyterians maintain on East 14th street, New York. He is closely in touch with the churches of his city, as well as with the denominational and interchurch offices which tend to congregate there.

On the day on which this is written, the first regular airplane passenger service is being opened between New York and Chicago. The scheduled flying time between the two cities is six and a half hours. By transferring at Chicago, the passenger can cross the continent, from New York to San Francisco, in 30 hours. Exactly one hundred years ago, in 1830, the first covered wagon train started for the Pacific coast. The passenger trip between the Atlantic and Pacific could then be accomplished in six months, if you were lucky.

Contributors to This Issue

EDWARD A. STEINER, professor of applied Christianity, Grinnell college; author, "From Alien to Citizen," and many other volumes.

CHARLES C. NOBLE, minister First Methodist church, Hartford, Conn.

HUBERT C. HERRING, secretary department of social relations, Congregational educational society.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII CHICAGO, DECEMBER 10, 1930 NUMBER 50

EDITORIAL

THERE is no conceivable sort of enforcement of the prohibition law which will please the wets. If it is lax, they deride it for its inefficiency. If it is strict, they protest against the crowding of court calendars and jails. Regardless of who likes it, the summary of results of prohibition enforcement as reported by the United States attorney general for the fiscal year 1930 is an important part of the record. According to Mr. Mitchell's figures, there was improvement in enforcement this year as compared with last. More cases were tried, more convictions were secured, more property was padlocked, and the average of penalties imposed upon violators was heavier. The last item undoubtedly reflects the fact that less energy was expended upon individual consumers, and more was devoted to the arrest and prosecution of persons engaged in the traffic. The facilities of courts and penal institutions are heavily taxed to take care of cases eventuating in 27,709 jail and prison sentences. Undoubtedly we need bigger and better jails. They will cost money but the most expensive way of supporting a bootlegger is to leave him at large to prey upon society. A cheaper way is to keep him behind closed doors.

Dry Laws Are More Strictly Enforced

Obedience Cheaper Than Enforcement

BUT the cheapest way to take care of the bootlegger is to close up his market. Then he will quit bootlegging. As long as there exists a market for his stuff he will take the risks of getting caught while supplying the market. How can the market be closed to him? Not by putting him in jail—though he must be put in jail. The market can be closed by public opinion. It is because public opinion tolerates commerce with the bootlegger that the great bulk of such commerce goes on. And why does public opinion tolerate it? For two reasons. One, because an unpatriotic and criminal-minded press has found a devilishly clever way to make it seem both smart and innocent to accept goods which cannot be delivered except by the criminal act of another. The other reason, because those supremely charged, not only with the duty to enforce the law, but with the responsibility to guide the attitudes of the people toward the law, do not deal with the criminal sources of unpatriotic public opinion. Obedience to the law is 99 per cent of enforcement. Jailing violators is just driving a nail in a hollow wall unless the body politic is loyal. Obedience and loyalty presuppose intelligent conviction. The people must be convinced that a law is a good law—not merely that it is a law. And what are the chances that the people will believe that the law against traffic in liquor is a good law if the President of the United States gives them reason to suspect that in his hidden heart he is doubtful of the law or opposed to it? Upon the merit of the law no President has ever uttered a word. Almost simultaneously with the publication of Mr. Mitchell's report on enforcement, President Hoover's message was read in congress. Its silence on prohibition was thunderous.

Round Table Votes for an Independent Burma

THE Indian round table is now in the midst of the most hazardous part of its undertaking. It is trying to write a constitution, or at least a scheme of government, for an autonomous and federated India. Its members have agreed, in principle, that the new government should include all parts of India and should guarantee full political rights to all classes of the population. But there is as much difference between accepting such general principles and finding specific ways to put them into effect as there is between the acceptance by western nations of peace proposals "in principle" and their translation into binding treaties. Can a basis for legislative representation in the federated India be found which the Moslems will believe guards them against the numerical superiority of the Hindus? Or which the princes will hold sufficient safeguard for their wealth and power against the rising tides of Indian democracy? Or which the outcasts will consider ample protection against the tyrannies of the caste system? Dispas-

sionately considered, the prospect looks dark. But two factors are working strongly to bring to pass the seemingly improbable. In the first place, the Indian delegates are responding to a patriotic emotion which is a new experience in modern India, and which will help them to transcend past divisions. In the second place, both Indian and British delegates have a lively sense of the chaos that is likely to come in India if the conference fails. The one positive decision of the past week has been that granting Burma a future separate from the proposed federated India. This is advance by the method of pushing off the conference table issues on which there is little sharp division. It postpones, but it does not lessen, the likelihood of later crisis.

Russia Puts Future Business First

THE Russians have been handling the affair of their eight confessing conspirators rather well from the standpoint of making the most salutary impression at home and creating at least a not unfavorable impression abroad. In putting the conspirators before the microphone and having them broadcast their confessions, they did about all that could be done toward giving assurance that the confessions were genuine. These seemed, at the outset, almost too damning to be true. The not unnatural suspicion that the whole program had been framed up as a means of strengthening Russian morale by painting a picture of the "ring of capitalistic enemies" trying to break in by bribery as well as by force to crush the soviet regime had to be combatted by such evidence as could be adduced to prove the good faith both of the trial and of the confessions. It does not follow, of course, that because the conspirators actually received money from abroad and thought that they were dealing with responsible representatives of European governments they actually were dealing with such. It is perhaps with this in mind, and to avoid precipitating any breach of diplomatic and commercial relations, that the government has refused to permit the conspirators publicly to implicate any particular governments in the plot. This is both good politics and good business. Implicated governments would, and doubtless could with all sincerity, disclaim responsibility for any official tampering with the conspiring Russian scientists. But it is never worth while to precipitate a quarrel, especially with a client or a customer, unless one is prepared to follow it up. Just at present Russia does not want to follow up anything except the development of her five-year program.

British Opinion and the Madura Case

SOME resentment was expressed in official quarters when The Christian Century, in its issue of October 22, made public the facts accompanying the withdrawal from India of the Rev. Ralph R. Keithahn of the American board mission in Madura. Mr. Keithahn, it will be remembered, left India after Mr. Hall, the magistrate in charge of the Madura district, had interpreted the "neutrality" required of American missionaries to mean active opposition to the nationalist congress program. The attempt made by The Christian Century and Zion's Herald to arouse public opinion on such an issue was deplored, in the belief that private negotiation behind the scenes of the British administration of India would be more effective. But the faith then expressed in these pages, that "if the action of the government authorities could be made known to the Christians of Great Britain, and its implications pointed out, they would demand a change in policy," is now beginning to find justification. Thus, that conservative but influential weekly, the London Spectator, publishes a long article on the Madura case in its issue of November 15, and attributes its interest to what appeared in these pages. In this article, after mentioning the fact that the case has not been reported in the British press, the action of the Madura magistrate is set down as "the working of the war mind in an official of the government." An analysis of the case leads to such conclusions as these: "Apart altogether from the folly and unfairness of it, how can we expect Americans, in the face of a declaration like Mr. Hall's, to believe us when we say we are anxious to 'satisfy India's legitimate aspirations'? . . . To tell all the missionaries, doctors and teachers who give their services, not to the Indian government, but to the Indian people, that they must take every opportunity of telling their converts and pupils and patients how wicked and unjust is the desire for self-determination, seems just the way to cause a great many of the very valuable non-official organizations to leave India. . . . It will not be long, we feel confident, before Mr. Hall is 'requested' to weigh his words more carefully and to get rid of the war mind."

Mooney and Billings Lose Again

AGAIN the plea to the California supreme court for a recommendation of pardon for Mooney and Billings has failed. The decision dealt specifically with Billings, but Governor Young had already announced that he would deal with the two cases alike in accordance with the recommendation regarding Billings. The justices of the supreme court made an extensive examination of the evidence in the case. In transmitting to the governor a decision which they apparently realized would seem to a great part of the public to perpetuate an injustice done more than ten years ago, they explained that their recent investigation did not constitute a new trial and hence the prisoners were not entitled to the presumption of innocence which is the normal prerogative of persons accused of a crime. Since they have once been convicted, they must be presumed to be guilty until their innocence is proved. To the lay mind, this does not

appear to help the matter much. It practically does away with any benefit which might accrue to the prisoners from proving that they were convicted on perjured testimony, for, even if all the evidence against them is thrown out on the ground of perjury, they would still be regarded as guilty because, having been convicted on that evidence—such as it was—they have lost the presumption of innocence. To make that procedure square with fair administration of justice requires more legal acumen than the laymen can hope to acquire. It is highly unfortunate that public opinion on the case is based so little on the evidence as to whether they committed the crime with which they were charged and so largely on personal and prejudiced desires to see these men either released or kept in prison because they are labor radicals. Regardless of the fact that there may be much irrational clamor for their release, respect for the courts suffers from the general belief that they are being punished not because they have been fairly proved guilty but because vengeance is demanded for a crime that somebody must have committed.

What Are the Money Masters Planning?

ENOUGH has now appeared in the press concerning a proposed Franco-American agreement covering international loans to obligate the government to make a full and unequivocal statement of the facts. What agreement or understanding or proposal did M. Tardieu have in mind when he made his Thanksgiving speech before the American club in Paris? What are the facts behind the announcement in Le Matin of a working arrangement on international finances between the two nations? Is the Paris correspondent of the New York World justified in cabling that conversations between Mr. Hugh Gibson, ambassador to Belgium, and Mr. George L. Harrison, governor of the Federal reserve bank of New York, representing the United States, and government officials in Paris, Rome and Berlin, have led to a "tacit understanding" covering new loans, including the possibility of a moratorium on German Young plan payments under the head of such loans? If these two governments, or the dominant financial interests in these two nations, have any such working agreement in the field of international finance, that is a fact of paramount importance. Beside it, such theoretical speculations as attach to joining the world court sink into insignificance. To have the United States join with France to tell other European nations when they can have loans, and of what size, and on what terms would be involvement in European politics to the uttermost degree. To have this happen at the very time when the European partner in the deal, France, is in the midst of grave diplomatic difficulties with the two countries first and most affected, Italy and Germany, would be to assume moral obligations of enormous weight. So far-reaching, in fact, may be the import of this development that we dare not comment in full until we are in possession of all the facts. But we trust that the foreign relations committee of the senate will see to it that the public is immediately and completely informed.

The Economics and Ethics Of Medical Practice

THE health commissioner of New York, Dr. Shirley W. Wynne, may have taken his professional life in his hand when he spoke out so boldly about the reduction of medical and surgical fees. Recognizing that doubtless the majority of physicians are not avaricious, and that many of them are deeply concerned about the matter of bringing health within the financial reach of persons in moderate circumstances, the rich and the poor being already well taken care of, he insists that fees have gradually crept up to an excessive figure, and that there is urgent need of the establishment of "a reasonable scale of fees, fixed and known to the public." He even goes so far as to suggest what seem to him reasonable charges for several classes of service. Among the widest divergences between his "reasonable" fees and the present usual ones are: maternity case, reasonable $60 to $150, usual $250 to $2,000; tonsilectomy, reasonable $25 to $50, usual $100 to $500; diphtheria immunization, reasonable $6, usual $10 to $50. The proposed scale may or not be fair. An offhand unprofessional opinion on that point would have little value. But the proposal points in the direction of an absolutely necessary reform, essential alike to the health and welfare of the public and to the preservation of the morale and prestige of the medical profession. When Dr. Wynne asks, "Why should it cost $1,000 to have an appendix removed under the best possible circumstances and with the best care? Why should it often be necessary for a family to pauperize itself to bring back its health?" the answer is that there is no answer. The remedy does not lie in pauperizing the physicians, and it need not lie in "state medicine" with salaried physicians. A better remedy will be found only with the hearty cooperation of the physicians themselves, and many of the best among them are already deeply concerned to find it.

Hindenburg Uses Dictatorial Powers To Avoid a Dictatorship

ON December 1, two days before the German reichstag assembled, President von Hindenburg signed a decree putting into effect 25 new laws. These laws have been formulated by Chancellor Bruening's cabinet to secure the drastic financial reforms which the desperate condition of Germany's national exchequer demands. So radical will be their effect, both on taxes and on the federal unemployment insurance system, that no party dared take responsibility for enacting them. Such laws, it was generally agreed, had to be put into force if the nation was to be kept out of bankruptcy. But any party or group that became responsible for the passage of the laws through

the reichstag would have signed its own death warrant at the next general election. The government has thereupon taken advantage of the clause in the constitution which, in the absence of the reichstag, gives the cabinet, with the approval of the president, the right to decree such laws as may be necessary to the safety of the nation. To resort to this dictatorial method only two days before the convening of the reichstag is obviously to take advantage of the letter and ignore the intent of the constitution. But President von Hindenburg and his advisers are convinced that desperate measures will be required if the republic is maintained through the winter. Already, there are more than 4,000,000 unemployed, with another 1,800,000 employed only for part time, and with the wages of other workers being cut right and left. Production has dropped 25 per cent; exports this autumn were 20 per cent under the corresponding period in 1929; imports were off 30 per cent. Already the government deficit stands at 580,000,000 marks; economists state that the total national income shows, for the year, the appalling shrinkage of ten billion marks! No wonder Germany's people are giving way to despair. No wonder that the Hitler fascists and the communists continue to win in the local elections the same sort of victories they won in the last national election. We repeat what we have said before: Keep close watch of Germany, for she is near the verge of desperate action.

Federation at Its Peak Or at a Crossroads?

AFTER a three-year study of interchurch relations, made under the auspices of the Institute of social and religious research, Mr. H. Paul Douglass has issued a report embodying the results of investigations in 24 cities. Two facts of importance emerge from this study. The first is that the existing ecclesiastical machinery, representing a capital investment of about a billion dollars and an annual budget of nearly two hundred million, was designed largely with a view to denominational advancement and therefore cannot operate except with great waste and inefficiency in the interest of those great common objectives which now command the serious attention of most earnest Christians. In comparison, the forces and resources of such cooperative organizations as the Federal council are too small to do much. The second is that the Federal council itself is "opportunistic." It has no definite plan of action and no clearly defined field of responsibility. "Cooperative work is simply carried on up to the point at which somebody challenges its wisdom or authority." In general, the lay mind pushes forward toward more generous cooperation, and the ecclesiastical mind holds back, like "a mouse dallying with a trap—terribly afraid of getting in farther than they intend." Here is the problem which the Federal council prepared to face, and then did not face, at Rochester—the problem of allocating to the council itself some definite areas of responsibility of a more serious nature than those so far undertaken by the tacit consent of the constituent denominations. Nobody in particular is blamed for this condition. Of course a federation of denominations can do only what the denominations are willing to let it do. Nevertheless, the federation movement, in Mr. Douglass's judgment, has reached a crossroads. It may have reached its peak. "It must now become much more than it is, or else much less."

A Preface to the World Court Discussion

A PITY IT IS, and a great pity, that the world court will come to the senate with the Root formula attached. This formula was agreed to on March 19, 1929, at Geneva, by an international committee of jurists, which included Mr. Elihu Root. Its purpose was two-fold: (1) to provide a special procedure by which the United States could register a "claim of interest" in a dispute concerning which the league of nations might ask the court for an advisory opinion; and (2) to provide a cushion of good will for the withdrawal of the United States from the court in the event that its claim of interest in such a dispute should not be recognized by the league or the court.

At the time this so-called Root formula was adopted, it was pertinent; though, as The Christian Century then pointed out, there were serious objections to it. But at the present time it is wholly gratuitous and inapplicable. It is inapplicable because the contingency which it sought to provide against has been made impossible by changes in the constitution of the court itself, and by the action of the league of nations. The action of the league is important because it alone has power to request an advisory opinion of the court. At the September, 1929, meeting of the assembly, the league bound itself not to ask for an advisory opinion without the consent of the parties interested in the dispute.

Yet the Root formula will be sent to the senate by the President for the senate's ratification. The whole debate will center on this now obsolete and hollow device. The formula will be torn to shreds on the senate floor and in the press, just as its puerility has been already exposed in the pages of The Christian Century. But the isolationist senators and the isolationist press will imagine that, having exposed the childishness of the Root formula, they have thereby proved that the United States ought not adhere to the court! The dust of that controversy will be so thick that it will hardly be possible to focus public attention upon this all-important fact, namely: Six months after the Root formula was adopted by the jurists, the constitution of the court was revised and the power of the league was restricted so that the contingency against which the formula was designed to safeguard the United States can not occur.

This is the pity of it. The court now comes to us clean and sound. Those features and dangers upon which the senate objections were based have been removed or cured. Had the court come before us in its present form in 1926, there would have been no need of a single controversial reservation. Yet one of the protocols of adherence compels us to discuss our adherence as if the former objections still held and still required that the interests of the United States be especially safeguarded.

What is to be done? The matter is highly technical, and lends itself to popular confusion. We believe that the best way out is for the friends of adherence to refuse to ratify the Root formula. This can be done without seriously delaying our adherence. There are three instruments which all the governments members of the court have signed or are in the process of signing. These are called "protocols." They have been signed by our government and will now be sent to the senate by President Hoover for ratification. Let us look into these protocols.

The first protocol contains the full text of the original constitution (the technical term is "statute") of the world court. It was signed by some fifty-one nations in 1920 and since. This protocol must, of course, be ratified by the senate if the United States is to adhere.

The second protocol contains a number of revisions of the constitution proposed by the committee of jurists on September 14, 1929. This protocol is now in process of ratification by the nations members of the court. Among these revisions is a new article, number 68, which establishes that the procedure in advisory opinions shall be the same as the procedure in regular cases. In regular cases the consent of both parties to a dispute is required before the court will hear the case. Thus it is now determined, in the very constitution of the court itself, that the consent of the parties must be secured before the court will hear a request for an advisory opinion. This not only satisfies the special demand which the United States made for itself in the reservation attached to the senate resolution of adherence in 1926, but extends the same safeguard to every nation member of the court. There is no controversy over the proposal that the second protocol should be ratified by the senate.

The third protocol contains the Root formula which, in view of the revisions contained in the second protocol, is no longer relevant. The third protocol should not be ratified. It need not be rejected. It could be allowed to go by default. The proposal for its elimination should be put forward by friends of the court, and that immediately, before the public mind is again confused by controversy. If the senate ratifies the two protocols the United States will then be a member of the court, on the same sound basis as all other nations.

It is true that the third protocol contains, in addition to the Root formula, the provision for the United States to share in the expenses of the court and in the election of judges. But these matters are not in controversy, and can easily be cared for in a substitute protocol whose ratification by the senate and acceptance by the other nations would be a bare formality requiring no delay.

It is true, also, that there is a chance for quibbling as to the meaning of the new article 68. This, however, can easily be disposed of by a few words in the resolution of ratification expressing what the United States understands the article to mean.

The all-important thing is to let the Root formula go to the scrap-heap, and to accept the new article 68 as full satisfaction of the demand which this childish device was designed to satisfy.

A Retreat Forward

THE Methodist Episcopal church is regarding with some dismay the reduction in overseas work recently voted by its board of foreign missions. Denominational pride is touched by the sight of missionaries being withdrawn from certain areas, negotiations opened for the transfer of certain pieces of work to other churches, and notice served on the congregations in certain fields that they can expect no more financial aid. It is conceded that the cut in Methodist mission work had become necessary, for a national economic depression has now further depressed a missionary income that had been gradually shrinking for a decade. But that a great denomination, numbering its members by the million and its property holdings by the hundred million, should have to sound the retreat in its benevolent enterprises comes as a disagreeable shock to many Methodists.

It is not hard to understand this sentiment when the extent of the Methodist missionary retreat is grasped. Although the drop in appropriations for the overseas work of the denomination was only $300,000, that decrease in funds required a drawing in of the denominational lines on almost every continent. Work among Moslems in North Africa will be reduced to a skeleton program, if it is continued at all. Appropriations to conferences in Germany will be further reduced, hastening them toward the self-support which has been an announced policy for several years. The Methodists of Switzerland will be asked to take over support of the work in Jugoslavia, and the Methodists of Bulgaria will be asked to unite with the Congregationalists.

The work which the denomination has been conducting in France will be liquidated; its members will be urged to find a home within the French Protestant church. In the same way, appropriations to Italy will be drastically reduced, and the congregations in that country expected to attain either self-support or affiliation with other Protestant groups. And the churches in Sweden, Norway and Denmark are given six, seven and eight years respectively in which to prepare for a complete withdrawal of financial subsidy. It is inevitable that the working out of these arrangements will lead to the withdrawal of all American Methodist bishops from Europe.

Outside Europe, the most drastic readjustments are to be made in south Fukien province, China, from which there will be complete withdrawal; in Burma, where negotiations will be set on foot looking toward the turning over of Methodist work to the Baptists; in Costa Rica, responsibility for which the American church seeks to pass along to the newly emancipated Methodist church of Mexico, and in Panama, where there will be an attempt to make the Methodist work a part of that of the Committee on Religious Work in the Canal Zone, an interdenominational body.

It is safe to predict that this change in program will be interpreted to the Methodists of America as a disaster. It will be called a retreat; denominational secretaries will be hustled out on ecclesiastical versions of Sheridan's ride to shout, "Turn, boys, turn; we're going back!" No interpretation of what has taken place could be more superficial; more misleading. The retreat is apparent only. In reality, and from the standpoint of the total kingdom of God, this new Methodist program represents a genuine advance.

Not to attempt to discuss all the items in the Methodist budget, consideration may be given to the two that are perhaps most significant. One of these is the decision gradually to withdraw financial subsidies from the Methodist churches in Scandinavia. The other is the decision to turn the work in Burma over to the Baptists. The decision as regards Scandinavia comes after years of protest against the policy of regarding those stalwart Protestant countries as a field for foreign missionary effort. This protest has come from within, as well as from without, the Methodist fold. There is no objection, of course, to the founding and supporting of Methodist churches in Scandinavia by Scandinavians, if they so desire. But to have an American denomination project itself, with all its ecclesiastical paraphernalia, and by grace of constant financial subsidies from American sources, into countries already occupied by other Protestant churches, is something else again. The closing out of the Methodist missionary program in Scandinavia will be the ending of a scandal within the household of Christ.

Similarly, the decision to seek union with the Baptists in Burma represents a genuine advance toward a Christianity of true brotherliness and wisdom. Ever since the days of Adoniram Judson, Burma has been one of the greatest mission fields of the American Baptist church; perhaps the greatest. On the other hand, Methodist work there has always been of minor importance. From the standpoint of strategy, it has been clear for years that the best thing that could happen would be to end the division between these Protestant bodies, and to incorporate such strength as the lesser had in the program of the larger. There is hardly a mission field on which it is not accepted as a truism that denominational divisions are both unnecessary and debilitating. But these divisions persist, just as long as they can be financed.

In practically every case, therefore, it can be said that the Methodist decision to unify or to withdraw or to require self-support is a decision that might wisely have been made years ago. Whether or not such decisions would have been wise years ago, they certainly are wise now. Methodist mourning, therefore, may well be tempered. It may easily turn out that the ending of certain denominational enterprises will contribute to a genuine Christian advance. But the disquieting reflection persists that this has come to pass, not as a sign of any new wisdom or increased brotherliness in the conducting of the overseas work of this great communion, but purely under the compulsion of poverty. If the Methodist church had the money she would go right on sending her bishops to convert Lutherans and maintaining a divisive denominationalism in such a non-Christian land as Burma.

Yet, unidealistic as are the motives that have produced this action by the Methodists, is there not in this episode an example for all mission boards? The world around, missionary occupation has gone forward in haphazard fashion. With the exception of work undertaken in the last few years, missionaries have often "just happened" into certain regions, and have set up work there with slight reference to any other work that might be going forward. Occasional efforts have been made to rectify the resulting overlappings, but not much has been accomplished. Practically every major mission board is thus including in its annual budget sums for the support of work which, had it not been inherited from the past, would never be carried on today. Is this not a favorable time for a thorough liquidation of all such enterprises?

There are very few Protestant mission boards that are not faced by the embarrassment of falling income. This year's receipts, in view of the current world economic depression, are almost certain to be below last year's. And there is nowhere in sight any indication of return to the levels of missionary giving which were reached immediately after the war. Is it not time for the other boards to do exactly what the Methodists have done—restudy their fields and readjust their appropriations to secure an end to competition and overlapping, to hasten unification, and to foster self-support on the part of churches which are many years beyond the "infant" stage?

The Deeper Aspects of Prohibition

THE intensity of the prohibition issue in public interest at this moment presents almost daily to an organ of contemporaneous opinion new proposals and developments which call for comment and criticism. So far as its space will permit, The Christian Century will keep abreast of these developments. But it has set for itself a deeper, and more difficult, but, it believes, a more fruitful and vital service than merely to carry on a running fire of critical comment on the unfolding strategy of friends and opponents of

prohibition. Though the time is short within which the fate of our present federal system of dealing with the liquor traffic will in all probability be determined, it is our purpose calmly to consider the whole question in its fundamental aspects. We desire to strike again into the subsoil which underlies the issue. This subsoil has lain undisturbed by the plowshare of argument ever since the 18th amendment was enacted. From that time onward it has been assumed that the social philosophy out of which the amendment grew needed no further expounding; the amendment would take care of itself.

This has been a costly mistake. The reasons for the amendment have been forgotten. The conditions which made constitutional prohibition necessary have faded from memory, even from the memories of men and women who lived through them. And as for the younger generation, it knows nothing at all about pre-amendment conditions or the political philosophy upon which federal prohibition was achieved. Millions who will vote in 1932 were in the fourth grade in elementary school when the 18th amendment went into effect. The wet press, taking advantage of dry inaction, has at last succeeded in shifting prohibition from its true foundation and making it appear to rest on a foundation of fanaticism, puritanism and sumptuary legislation.

To recover the 18th amendment from this perversion of its basic concept is the most important service that can now be rendered—far more important than the devising of political strategy to meet the present crisis, important as that is. It is this primary service which The Christian Century proposes to render to the best of its ability. In doing so it will from time to time discuss such questions as the following:

What Is a Dry? The personal dry; the political dry; the constitutional dry?

Prohibition and Political Liberalism. The political affinities of prohibition. How can the issue be freed (a) from the hypocrisy of political parties and (b) from the fate of a third party of one idea?

Prohibition and Sumptuary Legislation. Personal liberty to drink; to sell.

Why *Federal* Prohibition? Is the 18th amendment and its enforcement law uncongenial to the constitutional function of the national government?

Is Prohibition Enforceable? Is it being enforced? What is meant by enforcing it? Does enforcement of the law leave room for the temperance appeal?

The Anti-Saloon League—its success, its failure, its present status, its future usefulness. Is it adequate as an organization to guide dry sentiment and action under present conditions?

Modern Industry and Prohibition. Effects of alcohol in a machine society.

Past Experience in Modified Prohibition—South Carolina and its try-out of the Canadian system. States and local option. High license.

Bootlegging Under State Control.

What About Referenda on Prohibition?

The Political Strategy of Prohibition.

The Saloon—the inevitable social focus of a legalized liquor traffic.

Alternatives to Prohibition. Can the present law be modified in any manner acceptable to the wets without abandoning the substance of prohibition?

The Churches and Prohibition.

Does Prohibition Cause Lawlessness?

Public Opinion and Law Observance.

In addition to these and other themes relating to prohibition as such, other articles will appear on the question of alcoholism. This will be discussed under its physiological, psychological and social aspects. The project of educating youth in the evils of alcoholism calls for a thoroughgoing restatement in relation to the fact that the traffic in liquor is a violation of the law of the land. It is obvious that the educational approach under a prohibition regime cannot be the same as under a regime in which commerce in liquor is protected by law.

These topics are set down here for two purposes. One is to announce to our readers the direction and something of the content of the constructive treatment which prohibition will receive in these pages in forthcoming issues. The other is to elicit information from a wide public as to the best available writers. There is a paucity of writers, particularly in the field of alcoholism. Our scientists have the knowledge and the convictions, but since the enactment of the 18th amendment there has been little or no demand for the organization of their knowledge in the form of articles. The Christian Century will welcome any suggestions leading to the discovery of writers who can present with authority any aspect of either prohibition or alcoholism. Not propaganda, but a disinterested statement of fact and truth, put in an interesting manner, is the aim, as in all our editorial and contributed contents.

The Marconigram

A Parable of Safed the Sage

I WENT down to the Sea in a Ship, and I did Business in Great Waters, and crossed to other lands. And when we were in Mid-ocean returning, I thought of Home and my Loved Ones. And as I went down to Lunch I stopped at the Office, and I wrote a short Message unto my Children and my grandchildren, and told them that I was Well, and on my homeward way, and I gave them the Probable date of my Arrival. And I paid no great sum, and pocketed my Change and went to Lunch.

And as I came back after Lunch, I was met by a Bellhop, with small brass buttons that reached from his chin almost to the floor, and he gave me a Marconigram. And I signed for it, and went my way

reading it. And I had not thought possible that I should have mine answer so soon. But it was an answering message from the Daughter of Keturah, sending me the love of my children and grandchildren, and saying that they were all well and would meet me.

Now I considered that what had happened was this. After I had written my Message and gone down to Lunch, the Officer had called a Bellhop, who had taken my message to the Top Deck. And the Marconi Operator had hailed another ship some hundreds of miles away and sent unto it my message. And that ship had hailed another, and sent the Message on to the Large Station on Cape Cod. And there it had been sent by wire nigh unto where my children were, and thence it had been sent on by Telephone. And the daughter of Keturah had telephoned the answer, and it had been sent by wire to Cape Cod, and thence hurled out over the waves, and transmitted from Ship to Ship and so to me. And all this had been done almost as quickly as if I had sent a message unto a near neighbor.

And I said, O my God, I live in a day of signs and wonders. I desire no greater Miracles than those which I witness and myself have a share in performing. What man could have believed a few years ago the things that I now see and hear?

And I said, O my God, if I can send out my messages over the trackless waves, and these messages can find their way over the waters and through the woods until they reach my Children and bring their answering word back to me with marvelous precision and in a time incredibly short, shall I ever permit myself to doubt that mine own Father in Heaven hath in his possession means of communication with his children, or that my Prayers go over the waters unheard or unheeded?

And I comforted myself in the thought that God hath at least as many ways of speaking unto his children, whether they be on land or sea, as I have.

VERSE

Atheist

FOR you I paint the scarab's horny back,
Blending sheen of copper, green and tawny gold;
For your wonderment I joint the tiny insect's leg,
I pack his body with resilient nerves;
He knows his path,
His short life is complete.
Not the endless spaces overhead,
Not the true high-swung stars
Need a mightier hand than this despised atom.
Daily you crunch a thousand miracles
Beneath your careless foot. . . .
And yet you say:
There is no God.

FLORENCE E. MILCKE.

Not As a Stranger

"Eyes shall behold, and not as a stranger."—The Book of Job.

I CANNOT find Him in the city streets!
His sandaled feet have never pressed these pavements,
No towering masonries of steel shut out
For Him the radiance of the noonday sun.
The folk He walked among were something more
Than driven shuttles scuttling flexless grooves.
In vain I grope for Him where sirens shriek,
Where blinking alphabets brocade the sky,
And mass-producing leaves producer, pulp.

Yet, let me hasten to a grove of trees—
The very leaves have news of Him! The furrows
Of a near-by field recall the words
He scattered on good ground 'gainst harvest-time.
The simpler implements of village life,
The vine against the trelised window-frame
Harboring, sparrow-calls, the self-grown flowers
Of the field—all these have touched His thought.
Less hurried, harassed folk have caught His ways.

In scenes like these He found His Father's will;
It may be here, at some unlooked-for hour,
These close-shut portals of my heart shall know
The breathless rasping of a lifted latch.

STELLA FISHER BURGESS.

Dark Victory

WE POETS, a brave mad company,
Go up against the world:
Mere butterflies, indeed, are we—
Life's bright but fragile panoply
Against dark granite hurled.
We go—for no one else will go;
Nor quite in vain we die:
Men seeing our torn wings may know
Pity; and make the world their foe,
For one dead butterfly!

E. MERRILL ROOT.

God the Creator

GOD not able to fashion heaven!
Because out of my reasonings
And my imaginings I cannot build
House for Eternity,
Dare I to say that God cannot!—
The same Creator who made rose
With curve on curve of petal,
And in this marigold—
Wrought fire and velvet?
I'll not name the heaven God can carve!

MERAB EBERLE.

Has God Grown Old Again?

By Edward A. Steiner

HAPPY Adam and Eve, who inherited nothing, not even protoplasm. It did not come down to them as it has to us, through thoughtless, reckless ancestors, loaded by tendencies, twisted by complexes, or worn threadbare in spots. Their garments of flesh were as new as the soul which was breathed into them. Everything—even their sin—was original. We, their remote descendants, are blasé and cry out with the king of Israel, "There is nothing new under the sun," in spite of new inventions, new fashions, new crimes, new foods, and new diseases.

To them everything was new. Their first sneeze was as much a surprise as their first temptation; they were unprepared as much for the one as the other. There were no "footprints on the sands of time"—at least, not of homo sapiens—to remind them of anybody or anything. There were no historical museums, no patriotic societies, and no collecting agencies to impress upon them their debt to the past.

A New God for Adam

Above all, I envy them their discovery of God. He, too, was new; no one had as yet enshrined him in an ark or curtained him off into a holy place, or dogmatized him into a creed. He was a young, buoyant, optimistic God, and everything he had made, including man, was as yet good. All other deities had a past, a history; this God of Eden, the God with the commanding and creative voice, the God with the soft footsteps in the garden, was as young as they. He was in his most creative mood; not yet the God of Noah who repented that he made man, or the God of Abraham, Isaac, and Jacob—a great-grandfather God, with a long beard—or yet the God of Jeremiah, the God with the broken heart.

What a thrill they must have felt to have God dawn upon them in the sunrise, to hear his voice in the first soft whisper of the wind. No wonder that one of the creation stories is a poem! The writer sensed this thrill of man's first time with God, also of God's first time with man—for he must have been as thrilled as they, or more, for the thrill of the artist in the presence of his supreme work is the sublimest joy. The story of creation is not a lyric poem, but an epic; simple, direct, as if the writer had sensed the mood of those great creative moments, too great for involved figures, too big for words, for many words.

God Rejuvenated

While I believe that no new God, no young God was again discovered, the old God, the weary God of the high priests of the temple, the God of the rabbis, of their finespun webs of theology, was rejuvenated when he whom the Christian church calls the Son of God was born. The divine energy had fructified the seed of David. There was expectancy, and a triumphant magnificat. When Mary's son was born the angels sang his cradle song: "Peace on earth, good will to men." Only the lowly heard it, "shepherds who kept watch over their flocks by night." Herod, who slept in his soft bed, did not hear the angels sing nor did he see the star; he heard rumors and saw trouble.

This is true, whatever else may be called poetry or myth—a new creative energy crept into a spiritually lethargic world in which Greek and Roman gods had died, and the Hebrew God had grown old. The prophetic silence of centuries was broken, the spirit of Elijah returned in John, laying the axe to the root of the dead tree. Again it seemed possible to save the world from the blight of a narrow nationalism, from the petrifying effects of a carping legalism, from the decay which follows in the wake of concentrated wealth and power. The lost Paradise could be regained and it would descend from heaven among men—not again a small guarded garden bounded by two rivers, but a far-spreading city circled by oceans, its jeweled gates open to the thousands, ten thousand and thousands of thousands of every kindred, tongue, tribe, and nation. In the midst of it would be enthroned the young God, the Lamb of God.

The City of God

The new city did not come by magic in the glowing sky as some expected; it had to be built in human hearts, into man-made institutions, but it grew and spread to the far corners of the world, to the jungle places, to the altars of the old gods who asked for the blood of infants and the bodies of virgins. It grew by the healing touch of saints, the courage of martyrs, and the fervor of inspired preachers who went out in the name of Jesus. In spite of fire, dungeon, and sword, they labored to enlarge the borders of the city, an "army with banners," believing itself undefeatable.

It was a much more slowly growing city than they had visioned. Again and again, religion reverted to magic. The priesthood became professionalized, the authenticity of preaching was tested by new shibboleths, and woe to those whose credo carried the betraying lisp of liberalism. New sanhedrins sat in august seclusion, sending not one, but multitudes, to be put to death as heretics. More than one Pilate washed his hands clean from the innocent blood which flowed in a steady stream down new Calvaries.

A type of piety developed which consisted of watching in solitude the hardening of one's spiritual arteries, and misereres drowned hallelujahs. Outside of cloister walls the cross and the sword were welded into one weapon which hewed its way through quivering flesh in the name of Christ, for the glory of kings and emperors, for the enlargement and enrichment of empires. God was like a monk immured in heaven, while the earth was left to the devil and his angels.

But within the darkness and gloom the energy of the young God Christ never abated. At intervals, sometimes after a dismally long time, it emerged in a man, in groups of men, and lasted through longer sustained periods. The army with banners marched again, leaving behind it the outgrown armor. It moved with freer, faster strides, with but the armor of faith, the helmet of salvation, and the sword of the spirit.

The Wonder of a New Birth

Religion escaped the sanctuaries and planted itself on village greens. Tinkers and cobblers became thinkers and poets; a new hymnody burst forth. The dull routines of life were broken by the wonder of the new birth and the renewal of hope, the emphasis on the worth of the individual, and the preciousness, the precariousness, the destiny and danger of the human soul.

The Protestant reformation, the most vital and most vitalizing of these movements, atrophied in the state churches of Europe, and in the new trinity—"Gott, Kaiser, und Vaterland"—God played the minor role, and became a sort of super-policeman to guard and enlarge national boundaries and to enhance their cultural values. In Germany he became a cross between Kaiser Fritz and Immanuel Kant, drill master and philosopher; for each nation molded him into its own image and clothed him in its uniform.

In England alone he retained something of his universality, perhaps because the English believed that they were to inherit the earth; or more probably because their God was rescued from the sterility of nationalism by the dissenters who believed in England no less, but believed in God the more. In England's chapels the stimulus of the young God throbbed in simple living, in heroic self-sacrifice, and in the renewed effort to build the city of God; when the dissenters crossed the ocean, they transplanted vision, purpose, and effort to the new world. So vital was this impress of God upon the new world that it lasted in almost undiminished vigor for centuries and left its mark upon its institutions and its peoples, even though they were swept together from all the corners of the world.

Finding the Young God Again

It was wonderful to come into that atmosphere as I came into it out of the old world, where God was old or kept sterile by the state, into this new world where everything was young: the land, the people, and God. I felt the creative, recreative work which seemed at its height. The city of God was growing, the missionary movement enlisted the best youth of the land who went out with the healing touch, the teaching skill, and the gospel message.

The Young Men's Christian association was not then merely a club house for the less privileged but a place of rescue and renewal for the unprivileged; and the Salvation Army was still "despised and rejected and acquainted with grief." The Christian Endeavor movement arose with its chorus of young voices singing, "Onward, Christian soldiers, marching as to war." Idealism swept over the college campus, where young men and young women dreamed great dreams, and asked how to invest life rather than how to become successful investment brokers.

Christ was the savior of men. In him men saw their high destiny; without him, their grave danger. There may have been (no doubt there was in all this) much fury of mere emotion but also much movement of spirit, much desire to make others good and not enough of becoming good; much self-seeking but also much self-sacrifice; much unnecessary repression but also the feeling of creative energies.

When God Grows Old

Long before I was swept into this embrace of the young God he was growing old, but I did not know it. I had no share in making him into the fat God of prosperity or inflating him into the one hundred per cent God of American nationalism. However, I did witness the furrowing of his brow by cannon wheels, the dimming of his eyes by the tears of war-torn, war-starved millions; I saw his enthusiasm for mankind grow feeble and I watched the fires around his altars burn low as the glowing embers turned into architectural, ritualistic, dialectic spangles.

I imagine that I hear the prophets of Baal turning the taunt of Elijah against the priests of the young God. "Either he is meditating or he is on a journey, or perhaps he is asleep and needs to be awakened, or he is old." I see the ministers of Christ stabbing each other with words—futile orthodox, futile modernist words; and the fire from heaven is not falling upon their offerings. God, our God, is not dead; but he is old, as old in the Christian church, as old as when I him first—with a long beard, sitting above the holy scrolls, in the synagogue, while venerable, bearded men called upon him in an old and wornout tongue which they did not understand and he did not seem to hear.

Loyalties

LET us keep splendid loyalties,
For we are falling prey to lesser things.
What use are breath and strength if we no longer feel
The thrill of battle for some holy cause
Or hear high morning bugles calling us away?
Let brave hearts dare to break the truce with things
Ere we have lost our ancient heritage.
Are we to gain a world to lose our souls,
Souls which can keep faith until death
And die, triumphant, in some crimson dawn?

Nay, we must keep faith with the unnumbered brave
Who pushed aside horizons, that we might reach
The better things: We cannot rest until
We have put courage once more on her throne;
For Honor clamors for her heritage,
And Right still claims a kingdom of its own.

WALTER A. CUTTER

"There *Is* Room"

A Christmas Play

By Charles C. Noble

SCENE: The office of a maternity hospital.
TIME: Christmas eve.

(At left of stage a table behind which a nurse sits writing in a large book. A telephone is on the desk. Behind her, with back turned, is a second nurse writing intermittently on typewriter, using cards from a small file.

On the right is a bench. A bearded man sits there with his head bowed in his hands.

Man slowly looks up and speaks.)

MAN: They'll not put her out?

FIRST NURSE: I beg your pardon?

MAN: I say, they'll not put her out?

FIRST NURSE: Why, what gave you that idea?

MAN: I just thought—well, I'm a Jew. I have no money. Is this a Jewish hospital?

FIRST NURSE: No. We're not concerned about that. Your wife is a very sick woman. That is all that matters to us.

MAN: Sick! Yes, sick! What chance has she? If we had only come here sooner. She's been in labor for hours. But I didn't know, I didn't know.

FIRST NURSE: She has a chance, a good one. Just cheer up now. We'll let you know as soon as the doctor calls us.

MAN: But if I had only known you would take us in. Then I became frightened. I called the police. We had no place to go. We—

(Telephone rings)

FIRST NURSE: Yes? No, Doctor Phelps left an hour ago. Certainly. Tomorrow morning. Yes. Good-bye.

SECOND NURSE: Did you prepare that list for Dr. Phelps?

FIRST NURSE: No. His nurse wants it. Have you the cards there?

SECOND NURSE: Right here. I'll check with your list.

(Business of checking)

Dorothy A. Jones—532.
Anna Jablonowski—Ward 3.
Katherine Ryan—201.
Mary O. Melloney—Ward 2.
Rachel Rabinowitz—425.
Florence E. Scott—511.

(Telephone rings)

FIRST NURSE: Hello. Yes; yes. Right away.

(Turns to man)

Dr. Fitzgerald wants to see you at once. This way, one flight up and turn to your left. The nurse in the hall will direct you.

(Exit, Man)

FIRST NURSE: Poor chap. Christmas eve and his wife hanging between life and death.

SECOND NURSE: A poor Jew, and out of a job, according to his card. Lucky thing they got his wife here when they did.

FIRST NURSE: Christmas eve, too! But I suppose to a Jew that doesn't mean much. *(Shrugs shoulders.)* There ought to be some good music on the radio tonight. Turn it on, Helen.

SECOND NURSE: That's a good idea. *(Snaps it on.)*

("Silent Night" is in process. They let it go and switch it off just before last word when telephone rings.)

FIRST NURSE: Yes? Yes—send him down. We'll take care of him.

(Enter, Man)

MAN: *(Mumbling.)* What could I do? What could I do? I told him to go ahead. "With a little luck," he said, "with a little luck." *(Sits down.)*

SECOND NURSE: Here Mr.—*(refers to card)* Mr. Himmelstein, you'll do better if you go out for a few minutes. There's a restaurant on the corner. Get a cup of coffee and a sandwich.

MAN: Yes. That would be good. But I have no money for that. I'll just—if you will permit me —stay here. I'll know sooner.

FIRST NURSE: Helen, this is Christmas eve. Let's have them send us up some cocoa and toast from the diet kitchen. Our friend could join us.

MAN: Oh, don't bother. Please, don't bother.

SECOND NURSE: But it's no trouble. We'd like to, really.

(Exit, Second Nurse)

FIRST NURSE: Have you been out of work long?

MAN: Six months. We came here from Chicago just a short while ago. We were going to save for the baby. We both had a little work soon after we arrived, but they laid us off. Hard times, they said. Worse than that for us. Couldn't—couldn't you call up the doctor?

FIRST NURSE: Too soon for that, I'm afraid. Please don't worry. Dr. Fitzgerald is the head doctor on the staff. He'll do his best.

SECOND NURSE: *(Entering with tray.)* Here we are, and doesn't it smell good?

(First nurse comes around and draws up a small table from rear of stage. They gather 'round—chairs, etc.)

MAN: This is too good of you. I can't thank you enough.

SECOND NURSE: We thank you. This is just the excuse we needed. Christmas eve and you. *You* understand.

MAN: Christmas eve is beginning to mean something more to me than I ever believed it could.

(FIRST NURSE: Slipping around to radio and a Christmas carol sounds softly in the room. They sit in silence and suddenly carol singers are heard off stage to right.

"O Little Town of Bethlehem."

At "For Christ is born of Mary," telephone rings. (Singing continues softly.)

FIRST NURSE: Hello—Hello. She's all right? A boy—oh, good! Mr. Himmelstein—she's all right. You have a little boy.

MAN: A little boy—Christmas eve—thank God!

CURTAIN

An Adventure in Black and White

By Hubert C. Herring

THIRTY-FIVE of us made up the American interracial seminar which held its sessions recently in nine southern centers—Washington, Richmond, Hampton, Greensboro, Atlanta, Talladega, Tuskegee, Montgomery and Nashville. Twenty of us were white, fifteen Negro. We went to ask questions about the status of the Negro in America, and of his relations to the rest of America. We asked our questions and found that there is no answer. We tried to understand how the mass of Negroes feel, how the white southerner feels, how the new educated Negro feels. We returned sobered, depressed. We felt jolted, jarred, and bruised. We returned wanting to say something, but incompetent to say it; to do something, but not certain what to do; to shout, but unable to pick the words.

It was an experience of ten days, crowded with conferences, lectures, interviews. We were an interracial group, but we stayed together. That was in the unwritten covenant. We went where we could eat together, meet together, travel together. It was this experience which laid the foundation for whatever gain the seminar left us. We were studying racial viewpoints, and the seminar itself reflected these viewpoints. We checked and rechecked with each other. There were no closing hours. The discussions of the days were carried over into the nights, and there seemed no weariness which could put an end to discussion, so absorbing was the interest. It was an experience profoundly moving, one in which no member of the group—and I speak especially for the white members—escaped a vigorous stirring of conscience.

An Unexpected Confessional

We were presumably all of that sort which "stands right" on the race question. We had all been exposed to what are known as "Christian principles" of race relations. Not one of us had been guilty of the grosser sins against racial brotherhood. Within two days the seminar had assumed something of the character of a confessional, in which we took turns in the priestly role—confessing, if not absolving. Our smug conceits began to fade. We were saying to each other, and to ourselves, that, no matter how "right" we may have stood, our standing had at best been a negative thing, that we had been insensitive to the finer shadings of brotherhood. We grew aware that our lack of prejudice was but a negative virtue, that our good will was amiable, but not effective. It was suddenly brought home to us that, while we all believed it an excellent thing for people of different races to know each other, in actual practice many of us did not know with any intimacy definite individuals of the Negro group.

Making Friends, Not Preaching Friendship

The seminar offered us the chance to make friends, rather than to preach friendship; there was no forcing and no constraint; it was a cooperative venture in which a company of men and women became friends in the course of common study. The ten days of intimate association left the group with as genuine a sense of mutual appreciation and affection as I have ever witnessed. We learned to talk frankly; to compare experiences honestly, and to laugh heartily at the idiocies of our common human nature. And laughter is the greatest solvent of all.

A northerner traveling in the south needs constantly to remind himself that the day is gone when the pot can with good grace call the kettle black. Galled as one may be by the constant reminder of the varieties of segregation, it is as well to remember that in the north a discrimination as subtly devastating as that of the south is being accepted without effective challenge. Hotels are closing their doors to Negroes. Theaters are withholding seats. Northern economic handicaps upon the Negro are as real as southern: the southerner *will not* hire Negroes as secretaries, stenographers and bookkeepers—the northerner *does not;* the net result in economic status is the same.

The Negro can work in factories north and south—with variations depending upon different managerial temperaments; he can cook, scrub, carry bricks, wait on tables, push baby carriages in parks; say "Yes, sir; no, sir," and collect his tips; he cannot have much share in the white man's middle class ventures; occasionally, when he is smarter than any white man in the group or community, he breaks through the crust and wins the right to do the job to which his abilities more than entitle him. But the point is,

there is a crust to be broken—it may be thicker in the south, but the difference between north and south is in degree, not in kind. In plain terms, north and south are tacitly agreed that we must keep the Negro "in his place."

We who were northerners approached the south with questions. We sought to make it clear that we did not propose to sit in judgment, and that if any judging is to be done, we proposed to judge our own rather uncertain achievements in the north. We talked with white southerners, and Negro; with educators, lawyers, students, physicians, business men. We visited church colleges, state colleges, hospitals, and business places. We were met with courtesy always, and usually with frankness. We asked embarrassing questions—questions which are embarrassing to both south and north. Out of it all certain impressions stand forth.

We learned some of the nomenclature of race relations. We learned to appreciate some words, and to dislike others. I venture here to list a few of these words, convenient pegs upon which some of the impressions gained may be hung.

Oft-Heard Words

Tolerance. We heard the word used as though it expressed some positive virtue in the relations between men. We heard the reactions of the Negro to the word. We learned to put it down for what it is, a mean and tawdry thing at best, a contemptuous thing at the worst. It is the word used by those who thus inadvertently advertise their own failure to like another person or group.

Problem. This word keeps close company with the word *Negro.* Someone is forever talking about the Negro-problem. We heard it until flesh and mind revolted. If we must have problems, why not the white-problem?

Christian principles. The new Negro is heartily tired of hearing these words. He has heard them used by those who would keep him in his place; he has heard them pronounced by well-meaning people who treat him as a riddle to be answered, or a puzzle to be solved, and who have thought to do the answering and the solving with plenty of soup and soap, industrial training and white discipline. There is never an interracial conference in which, when the argument becomes too involved, there is not some one to announce oracularly that what we need is "the mind of Christ." At this point, all are supposed to quit arguing, and, like birds poised in the air, glide into sweet peace.

I acquired a new distaste for the constant appeal to "Christian principles" in the course of our seminar sessions. It is high time that Christians be reminded that they have no corner on the passion for justice to members of other races, and specifically, that in this question of the Negro in America, a few dozen Jews scattered in New York, Chicago and other cities are furnishing a numerically disproportionate share of the leadership.

On loving the Negro. Here is another favorite escape from argument. "I love the Negro" is supposed by some to settle all ills to which interracial flesh is heir.

It is the favorite word of Lady Bountiful, who, years ago, went into our blackest American Africa, denying the world and counting all things to be loss, and who is never unconscious of her sacrifice. She believes in carrying a cross, and never quite persuades the objects of her devotion that they are not the cross. She is consciously self-sacrificial and has not learned that such is the beginning neither of wisdom nor of spiritual charm.

The Perils of Love

Lady Bountiful loves the Negro. There is no doubt about it. The new Negro has heard the word so often that he suspects the user. He half suspects that the love is real in inverse ratio to the frequency with which it is mentioned. Love is a luxury, and should be handled with care. Love may be the last gesture of pity, and pity may prove first cousin to contempt. Jesus, it will be remembered, in his searching of the reality of Peter's affections, said, "Do you really like me?" The Negro is beginning to ask the same question. He suspects Lady Bountiful and all her works and words. He does not wish to be loved with lordly and benevolent gesture.

The missionary spirit may and often does prove subtly corrosive to the soul. It is not easy to be dedicated to the business of pulling unfortunate asses out of muddy pits every Sabbath and weekday. The professional rescuer acquires certain habitual attitudes towards the recipients of his favor. It is a blend of pity and contempt. After the animal is out of the pit, he does not know what to do with him. If the retrieved shows signs of independence, the rescuer wishes that he would show gratitude by continuing to ask advice. I detect signs of this sort of reaction in the schools of the older paternalistic order. Their leaders are obviously irritated by the keen-minded, critical and independent Negroes who have come from their graduating classes. There are several schools for Negroes, schools bearing great names and having a proud history, where the distinct impression is given that Negroes are expected to go just so far —and no farther.

The Responsibility of the Churches

The members of the seminar were for the most part churchmen. The one question which came to the front in every discussion was, What is the responsibility of the churches in this matter of race relations? What have the churches done, and what can they do?

It is difficult to fill out the balance sheet of the churches in relation to the Negro in America. In writing this, I am thinking primarily of the northern churches. The southern churches must assess their own blame and praise. The question is national and the northern churches can busy themselves with their own accounts. There are two sides to this church responsibility: on the one hand, what has the church done *for* the Negro; on the other hand, what has the

church done with itself, with its own racial attitudes?

The northern churches, Protestant and Catholic, have done much *for* the Negro. Discount as we should much of the rather sentimental and paternalistic program of Negro education, a solid residue of achievement remains. The churches have built and equipped and supported schools and colleges throughout the south. Many of these schools are excellent and serviceable. They have tended to spur the public conscience, and the hopeful state programs for Negro education owe much to the pioneer church institutions. On the other hand, the northern churches have not been so successful in the education of their own memberships in decent attitudes. Part of the responsibility for this failure is rooted in the churches' program of Negro education.

Institutionalism

The churches have created great boards for the education of Negroes; these have been developed and enlarged with much enthusiasm and some wisdom. These organizations have grown in service and in needs. All of this has meant the creation of one more vested interest of the churches. Schools once launched must be supported, endowed and strengthened. They grow. They need new buildings, new laboratories, new professors. The thing which happens is the thing which happens to Harvard and Yale and Princeton. The virus of institutionalism enters into their soul. This virus enters the soul of denominational representatives who plead the cause of Negro schools to northern churches; it enters the souls of the presidents who spend months traveling from church to church begging for the money with which the schools may be kept open. They are not free men. Their business is to keep the schools going, to erect new buildings, to provide scholarship funds. These are honest men and devoted men. They cannot forget the wistful appeal of the boys and girls who come in from the cotton fields, ragged, ignorant, hopeful. The college president from Alabama goes to the church in Connecticut, and there is one thing which he remembers—that it costs two hundred dollars to keep John in school—it costs two hundred dollars to keep Mary in school—it costs . . . it costs . . . and I must get that money. You and I know those presidents, and we know the rare unselfishness with which they accept slights and indifference, and long journeys and endless labor in order to keep a few thousand Johns and Marys in school.

So has the church institutionalized its interest in the Negro. The result is perfectly manifest. Institutions must have money. The men and women who appeal for the money carry the appeal which wins money—the appeal of helpless, ignorant, economically abject Negroes. The appeal is needed. Much of the work which is done is excellent. Not for a minute would any of us discourage the giving. But it is a one-sided thing—this church program for Negro education. The need is two-sided. The Negro must be educated, but not less must the deacon and elder and trustee in the Massachusetts church. At present the church is doing a fairly creditable job with black John Smith in Alabama, but it is doing almost nothing with white John Smith in Massachusetts.

The Unknown New Generation

The church now hears from the men who represent the vested interest of Negro education—college presidents, missionary secretaries, financial agents. The churches need to hear from some of the men and women who represent the fruits of Negro education at its best. There is a new generation of Negroes, and the churches are practically unaware of them. These Negroes are for the most part entirely out of touch with the church. They are keen in insight, brilliant in criticism, but the church has no place for them. They suspect that the churches are more concerned in educating Negroes who will docilely and reverently return thanks for their mercies than in the training of keen-minded and clear-eyed leaders who will lead the way to the political enfranchisement, the economic liberation and spiritual enlargement of their people. This is not fair to many of the leaders of the church; I suspect that it is only too fair of many others.

There are two tasks before the Christian churches of America in relation to the Negro: First, the provision of educational opportunity for the Negro; second, the education of white America to the end that the new Negro—the product of such education—shall have a chance to live under conditions of self-respect, and to work under conditions of just recognition. The first of these obligations has been recognized, and much has been done to meet it. The second has been given scant recognition, and almost nothing has been done to realize it.

The churches of America can, if they will, set out upon a new crusade. It will not be enough that they should *do good* to the Negro by giving him opportunity for schooling and by finding him jobs in factories and offices. The churches must do good to themselves by breaking away from the master-and-slave complex which still rules the thinking of both north and south. The church can talk until doomsday about the Christian virtues of charity, patience, brotherly love and pity—and it will get exactly nowhere.

New Voices to Be Heard

The churches will be in a position to go ahead upon this new crusade when they discover that a decent set of attitudes in the nation will bring positive gifts to the national life, an enrichment of our culture, and new wealth of personal resource.

The churches are not learning this lesson from the appeal of missionary schools. There are exceptions. An unusually fine group of men and women are coming to the front in the church programs for Negro education. By and large, the appeal is still a sort of glorified "Be-kind-to-the-Negro" thing which is not edifying. No one enjoys it, except perhaps the white saints in New England and such places.

It is high time that the churches hear less from promotional secretaries and college presidents about the Negro, and more from the Negro himself. They should know more about the part which the Negro is taking in the arts. They should visit Fisk and marvel at the most significant feature on the campus—the murals in the Fisk library by Aaron Douglas. Church councils and conventions should have a new type of speaker. They should hear E. Franklin Frazier of the Social Science Research council and of Fisk university. They should hear Abram Harris of Howard; Sue Bailey of the National Y. W. C. A.; Forrester B. Washington of the Atlanta school of social work; H. Councill Trenholm of the Montgomery State Teachers college.

I would not seem unappreciative of the work of the colleges which northern benevolence has made possible. They offer their own exhibit of work well done. But northern Christianity is bankrupt if it rests content with good work well done. It should now invite the keenest and the most critical of the products of these institutions to serve in a reciprocal educational venture—the education of the white north, the benevolent north, which is often content to do good, oblivious of the more pressing obligation to gain good.

B O O K S

A Self-Portrait of Mrs. Eddy

MARY BAKER EDDY. *By Lyman P. Powell. The Macmillan Company,* $5.00.

THE LOYALTY of this biographer to his subject is made manifest not only by the picture which he paints of her as a flawlessly perfect character from pious infancy to saintly age, but also in his complete adoption of her own philosophy in his treatment of the data of her biography. The non-existence of evil is a principle apparently as basic to Dr. Powell's estimate of Mrs. Eddy as it is to the Christian Science view of the world. Instead of a scientific method which takes all facts as it finds them and attempts without prejudice or predilection to find what those facts mean, he employs the much simpler system of ignoring all facts which do not fit into the picture of perfection which he was commissioned to paint. The only real facts are favorable facts. Unfavorable facts are errors of somebody's mortal mind. He does not explicitly avow that method, but—what is much more important—he uses it.

It should be understood, of course, that Dr. Powell is not a Christian Scientist. We are repeatedly assured of that, both by the author himself and by the publisher. The main value of this work, as an answer to such critics as Dakin and Milmine and Dr. Powell himself in his 1907 volume, lies in the fact that it is supposed to be a wholly unprejudiced view of Mrs. Eddy—the perfect tribute rendered, perhaps reluctantly, by one who has no personal or partisan ends to serve and from whom these acclamations have been wrung, as it were, by the compulsive power of truth. It is represented as a critical and scholarly outside interpretation by one who had access to the inside facts. To quote his own words, "If *evidently* official or inspired, his chief purpose in writing it might be defeated."

That he did have access to materials not hitherto made available to any biographer, including especially the 8,000 letters of Mrs. Eddy written by her own hand and preserved with marvelous care in a special vault at the Christian Science headquarters, is undoubtedly true. But the value of such materials for purposes of biography depends wholly upon the ability and disposition of the biographer to use them, sympathetically but critically, in conjunction with all other significant data. Of such a disposition, this work shows no trace. It is an inside job, from beginning to end. Among more than five hundred citations of documentary authority for his statements — nearly all from the writings of Mrs. Eddy herself or her adherents — in not a single instance is there evidence that the quotations have been subjected to critical scrutiny or that there has been the slightest discount from the face value of interested testimony.

The author realized the risk that was involved in accepting such favors from the Christian Science board which opened the archives to his researches. "The author might disappoint the board." This risk he minimized, however, by adopting the policy of picturing his heroine precisely as she wished to be pictured and as her most devoted followers wish her to be pictured.

So it comes about that this "life-size portrait of a real woman" exhibits a surprising list of omissions. The question of Mrs. Eddy's borrowings from Dr. Quimby is passed over lightly. The source of her ideas is of no consequence. "In retrospect Quimby became to her scarcely more than an interesting episode." Dr. Powell's own 1907 verdict of plagiarism is reversed, though no new data are cited, and his former statement about her self-contradictions on the subject passes out of the picture. The question of her acquisitiveness gets no discussion at all, beyond a reference to "the class of '98, from none of whom Mrs. Eddy would accept any compensation." Her fear of "malicious animal magnetism" in her later years is reduced to scarcely more than an insignificant parenthesis—it was "not surprising," it was "natural," that she should give some attention to this danger; "Jesus set the precedent." If there is any reference to her resort to doctors and her taking of medicine, including perhaps morphine, in her old age, the reviewer could not find it. The controversies with Mrs. Woodbury and Mrs. Stetson receive no mention whatever. The diary of Calvin Frye and the memoirs of Adam Dickey—which tell more about Mrs. Eddy's later years than she ever told about herself — are apparently not included in the materials used by Dr. Powell.

Already a gospel of the infancy is springing up. Prenatal influences are stressed. Her mother "was filled with the Holy Ghost . . . and felt the quickening of the babe." (Half of this statement lacks evidence and the other half scarcely needs it.) There was an early messianic sense of special mission. "When as young as Samuel, she, like Joan of Arc, heard voices." (The evidence for this is found in Mrs. Eddy's later letters.) The whole edifying account of her early life is an elaborated version of her own picture of it in her "Retrospection and Introspection," and is equally remote from critical biography. Fulsome praise of her literary style is quoted, from Christian Science sources, with approval: "Even as the English Bible stands as the great monument of English style for the centuries until now, and even as Dante made Italian speech by epitomiz-

ing it in his fervent poem, even so the writings of Mrs. Eddy are certain to stand as models of twentieth century style." Her early writings require a good deal of apologizing for in the matter of style. Nevertheless the biographer believes (without tangible evidence) that in Charleston as the wife of Mr. Glover, "had she stayed long enough, Mrs. Glover might have been admitted to the Southern Review, then the leading literary journal of the south. Or she might have . . . She might even have been invited . . . She might have contemplated the possibility of measuring swords over the question of slavery with" John C. Calhoun — except that he wasn't there. Quite apart from the question of anxiety not to "disappoint the board," how seriously is any biography to be taken which deals so largely with might-have's? The author, remember, is not a follower of Mrs. Eddy; but when he refers to "her revelation of 1866," it appears that he is not far from the kingdom.

Almost the only exception to the author's principle of thinking no evil is in connection with his treatment of Mrs. Eddy's second husband, Dr. Patterson. Poor Patterson gets blamed for everything, especially her separation from her son. Even when he was captured during the civil war and sent to Libby prison, this misfortune was the result of his "customary carelessness."

Anyone who is interested in Christian Science, or in the career of its very extraordinary founder, ought to have Dr. Powell's book on the shelf beside the others. But whoever takes it as a "noncontroversial" and critically scholarly study either of the movement itself or of the life and character of Mrs. Eddy, must be extraordinarily naive. This "noncontroversial" work starts with a "challenge" in the form of thirty pages of assorted testimonials to the power and glory of Christian Science by eminent authorities ranging from Count Von Moltke to Mary Pickford, Conrad Nagel and Cecil de Mille. Try to imagine a "noncontroversial" life of Wayne Wheeler or Bishop Cannon opening with an equal space devoted to selected opinions favorable to the Anti-saloon league.

Mrs. Eddy deserves a better biography than this. She must have been quite a real person. Mr. Dakin's was a very informing but rather pert exposé of a pious fraud. This is a pæan of praise to The Founder. It is, to all intents and purposes, a portrait of her as she wished to appear after she had become the head of a great movement, and as her followers wish her to appear for purposes of propaganda. Can't somebody write a life of the woman?

WINFRED ERNEST GARRISON.

A Plea for Revision

A REFUTATION OF THE VERSAILLES WAR GUILT THESIS. *By Alfred Von Wegerer. Alfred A. Knopf,* $3.00.

FOR several years Dr. Von Wegerer has edited a magazine devoted solely to publication of documents and discussions bearing upon the origins of the world war with a view to demonstrating Germany's innocence. The present volume contains the sum of his contention and the evidence in support of it. So far as concerns his central purpose—namely, the refutation of the theory of the sole guilt of Germany and her allies as affirmed in the Versailles treaty—most unbiased readers will be compelled to admit that he has been completely successful. The old picture, all white on one side and all black on the other, simply will not stand. But just as little will the new theory of Germany's perfect innocence stand thorough investigation. A completely unprejudiced study, such as has recently been made by Professor Bernadotte Schmidt, presents a much less simple verdict, but a truer one. But the main thing is that this question should not be impatiently dismissed by the public as merely a puzzle for historians to quibble about, but that it should be treated as a live issue upon which important practical considerations depend. The exact amount of responsibility which should be allocated to each of the contending nations may indeed be a highly technical problem which the popular mind can scarcely be expected to solve. But the whole post-war settlement, or the major part of it, was based on the hypothesis of "one guilty nation." That hypothesis is false. The disproof of it demands the reconstruction of the conclusions which were based upon lt.

Living Religion

AMERICAN RELIGION AS I SEE IT LIVED. *By Burris Jenkins. Bobbs-Merrill,* $2.00.

KANSAS CITY'S great liberal preacher has plenty of scholarship, but he gives the impression of having gladly forgotten most of it to keep it from impeding his human relationships. The basis of his theology, one might fairly say, is neither authority nor reason, but is faith in human nature. He does not, like Rousseau, exalt mankind but despise men; nor like Clarence Darrow, love men while underrating humanity. He is for man and men, collectively and individually. Having confidence in the essential goodness of human nature and in the religious value of those basic impulses which exist even in people who think that they are irreligious, he is optimistic about the general tenor of civilization. He does not think that the younger generation is going to the dogs — and he wouldn't put it that way if he did, for he likes dogs. Besides believing that people ought to be happy with a fine Greek appreciation of beauty and health and well-being in this present world, he believes that the ethics of Jesus is directly related to the advancement of human welfare. There is much in this book that is personal and reminiscent, and almost nothing that is systematic or theological, but its total impression is as unified as it needs to be. Its unity is that of a thoroughly integrated, wholesome, winsome personality, making the resources of its experience and sympathy available for the encouragement of the downhearted and the guidance of the perplexed.

Books in Brief

AMERICA LOOKS ABROAD. *By Paul Mazur. Viking Press,* $3.00.

The author is a banker who thinks in terms of world trade, finance and human interrelationships. America has suddenly been turned from a debtor into a creditor nation. Europe is our chief debtor; either she must sell us goods or we must invest there amounts equivalent to her payments. The latter she inclines to resent; the former we refuse to allow, raising our tariff at threat of it. We have always been an export nation; that was logical so long as we had debts to pay; now that others owe us, the process is reversed, but we are committed to a protective tariff policy in order to keep goods out. How can we be both a creditor and high tariff nation? Only by investing abroad. That we are doing, but that is likely to beget retaliatory tariffs against us. Worse, it begets envy, dislike, suspicion and the building up of an anti-American attitude. We cannot both eat our cake and have it. We could cancel the war debts or lower tariffs and accept the inevitable necessity of a creditor nation allowing imports to exceed exports; but we are traditionally committed against either policy. Our tourists spend now close to a billion in Europe, but there is at least another billion in the balance. Europe may depress living standards and sell to those peoples

from whom we buy raw materials, thus helping the balance in the triangle of world trade, or she may depreciate her currencies in relation to the dominant dollar and lower our export selling, or she may form a customs union—an economic United States of Europe—against us. But the best way out, says the author, would be for us to become internationally minded and modify our protectionist, isolationist policy, and for Europe to change her class-caste notions of culture, build up a high wage, high consumption power and make the economic union not European but worldwide.

BLOODROOT AND OTHER POEMS. *By Elizabeth S. Royce. Morrill Press, Fulton, N. Y.*, $1.00.

A delicate and sensitive feeling for beauty, both in nature and in human experience, here struggles for expression through the medium of a technique that is not always quite adequate. The results are of uneven quality. The best are excellent, and some of the briefest are among the best. Those on devotional themes are marked by a lovely simplicity and a pure lyric quality. These rather formless lines are memorable:

"Sometimes I think the world a weary place
And men and women futile things at best.
Then I remember one who twirls the cane
His lameness makes him carry,
And I laugh,
Remembering
The undefeated glory that is man."

THE PROPHET OF SAN FRANCISCO: *Personal Memories and Interpretations of Henry George. By Louis F. Post. Vanguard Press*, $3.00.

Among the trusted friends and ardent disciples of Henry George, none ranked higher than Louis Post, Woodrow Wilson's assistant secretary of labor. It was one of Henry George's marks of greatness that he could bind to himself men of such character and of such independence of thought. Mr. Post had completed the manuscript of this work shortly before his death in 1928. It is not a consecutive biography but a tribute of friendship, a flood of sidelights upon the personality and career of the creator of "single tax," and a commentary upon the movement itself and its most conspicuous advocates. No one can read it without having a better understanding of the cause and a higher appreciation of the moral earnestness and social passion which underlay the promotion of this economic doctrine.

ROBOTS OR MEN. *By H. Dubreuil. Harper and Brothers*, $3.00.

The author is a French craftsman who spent fifteen months working in various machine shops in this country from Henry Ford's down and out. His book is after the manner of Whiting Williams's, but he has the advantage over Mr. Williams of actually being a machinist and not a student and literary man. The simple directness of his narrative, plus a wholesome capacity to draw generalizations, makes his volume one of the most readable, informing, enlightening and significant that has been printed upon life and work in America by any foreign writer. He builds on a broader basis and distills his conclusions out of a finer crucible than does a generalizer of the Keyserling type. His book was written for Frenchmen and has been translated into English by the Taylor Society. He says simply, "I have seen a number of things and set them down the best I could." Though a machinist he defends the machine, and though a Frenchman he prefers the American shop as a place to work over those of Europe. He thinks automatic machines and scientific management are means to the lifting of the load of drudgery off the shoulders of men but asks why not a device to register human fatigue as well as a stop-watch on motion. He doubts if the monotony of the machine worker's life is any greater than that of his predecessor who ran a loom or plowed endless furrows, but asks why—at Ford's, for instance, where machine efficiency reaches its zenith—there cannot be recognized also the invaluable factor of cooperation. He asks why scientific management is not applied with the same skill to the human problems, such as long hours, night work, regimentation, employee participation and some compensation for the loss of personality in modern highly organized industry.

MOUNTAIN CITY: A NOVEL. *By Upton Sinclair. Author, Station A, Pasadena, Calif.*, $2.50.

This is another of Upton Sinclair's striking sociological novels, the first of which was "The Jungle." Notable among the shelf-full he has since written are "Oil" and "Boston." "Mountain City" is plainly Denver, Colorado, and the story is of Jed Rusher, a go-getter, born on the dreary prairies. His imagination is fired by the trains that go thundering through to the city until he follows them, with hardship and toil, landing at last, by the help of an ambitious sister who has been also mother to him, in a university. The university does not fare well at the hands of the author as a means of educating this young Jed Rusher because it helps to make him a ruthless go-getter of money and power rather than a good citizen. First he works a rich man for advantage, then an oil field where luck puts him on top, then the art of ruthless high finance to obtain power over his kind. There is a record of the corruption in politics, a bare escape from the prison to which a man of less wealth would have been sent and the grand finale of a broken home, gilded emptiness and mammon worship. Sinclair is a ruthless dissector of the sham of the modern go-getter and wealth mongerer of our time.

IF I HAD ONLY ONE SERMON TO PREACH. *Laymen Series. Harper & Brothers*, $2.00.

This is the new title of a re-issue of the volume of laymen's sermons which both deserved and achieved popularity under its original title, "If I Could Preach Just Once."

DISCIPLES OF CHRIST IN INDIANA. *By Commodore Wesley Cauble. Meigs Pub. Co.*

The origins of the Disciples of Christ, something more than a century ago, were much more complex than is generally supposed. The rise of the movement in Indiana, perhaps better than in any other state, illustrated the diversity of influences which contributed to it. Its beginnings and development in that central state of the old Northwest territory also exhibit a typical case of the rise of a group under frontier conditions and its modifications under changing cultural and economic conditions. Mr. Cauble has not viewed these phenomena with the eye of a student of social evolution, but has seen them entirely from the point of view of one whose primary interest is in the denomination itself. He has, however, collected and rendered available for further study a great body of material which might otherwise easily have been lost. In spite of an almost complete lack of historical method and systematic organization of data, the work is important both to students of the history of the Disciples and to those interested in the cultural development of the middle west.

LIFE IN COLLEGE. *By Christian Gauss. Charles Scribner's Sons*, $2.50.

If there is a wiser or kindlier dean of undergraduates anywhere than Dean Gauss of Princeton, he has not yet written a book. This book may be read with equal profit by college students and by their parents. Some chapters, such as those

on "mistakes of mothers," "mistakes of fathers," "troubles at home," and "an examination for parents," are clearly intended for the older generation. It is heartening to hear the words of one who knows undergraduates to the core and has kept his faith in them while losing any illusions that he may have had about them, and who, though immersed in academic occupations, realizes that life and people in college are not essentially different from life and people outside of it.

CORRESPONDENCE

A Veteran on Armistice Day

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read and reread the article by John Bennett entitled, "Can Armistice Sunday Be Saved?" and, since he has put into what he has written exactly what I felt during this last Armistice period, I feel impelled to write to you expressing my complete satisfaction with the article.

During the world war I saw service with the Canadian army, being overseas just over three years, during which time I had ample opportunity to appraise the value of war in settling disputes. My disgust was such that, even though I had been trained for the ministry, I decided that I could not any longer preach the message of redeeming love. Now, after 12 years, I find that I have been driven to an attitude of uncompromising pacifism, and any talk of preparedness as a means of insuring peace seems like idle jesting, a jesting that is not without its pathos, because I see rising before me the souls of my dear dead comrades, done to death by a diabolical system that still seems to be with us.

Here in Boston and vicinity we have been treated to an unusual display of this system during the tercentennial celebrations and the American Legion convention, when tens of thousands of men in the service, or who served during the war, dressed in the accoutrements of war, marched by in processions to the stirring sounds of military bands, thus giving to the generation that has come up since the war a glorification of war without any idea of its horror and utter futility.

If it were possible I would have every single person in America be compelled to read that article of Mr. Bennett's and have it expounded to him until the full meaning of it got under his skin.

Peabody, Mass. ERNEST H. J. VINCENT.

Celibacy and Catholic Strategy

EDITOR THE CHRISTIAN CENTURY:

SIR: When Mr. Schafer wrote of Catholic parishes continuing to do business in downtown sections he omitted some important considerations, and one is the system of Catholic ownership of church property. The churches of Chicago are legally vested in "the Catholic bishop of Chicago," who at the present time happens to be Cardinal Mundelein, an archbishop. If the cardinal, by a far stretch of the imagination, became an apostate tomorrow he would ipso facto lose legal control of the diocesan property. When members of St. Mary's or St. Peter's or St. Patrick's move to Edgewater or Evanston there can never be any question of trying to take the church with them—it is not theirs to take. Nor is there any question of being able to get a good pastor for a parish that was once the center of fashion but is now a slum or a rooming house district. Catholic pastors are appointed by the bishop, and when a man is appointed to a church like St. Patrick's it is up to him to find an appeal that will make the church function. In Chicago, as in New York and other large cities, the usual means for keeping the church going has been by appeal to the holy-day needs of downtown workers, providing a mass at noon so that Catholics need not attend a six or even five o'clock mass at their own parish churches before starting for work in the morning of a weekday. The Sunday two a. m. printers' mass is another device enabling the newspaper men and other night workers to hear mass and then sleep on undisturbed till noon or later.

St. Mary's and St. Peter's, being in the hands of monks, have a big advantage. Monks do not receive salaries, and, wherever they are, they are popular confessors, for the laity feel, rightly or wrongly, that there is something evangelical in the lives of voluntary poverty and obedience led by the members of orders. Secular priests are wont to lay some of the credit for monastic popularity on the romantic appeal of the religious garb, particularly the Franciscan brown habit with the sandals. Again, the monks foster special devotions, such as the Tuesdays of St. Anthony, which many secular priests consider superstitious.

When I lived in Chicago there were two Anglican parishes doing business within reach of the loop, I mean the cathedral on the west side, and St. James' on the north. The cathedral was in a poor neighborhood, while St. James', like the Catholic Holy Name, was in a rooming house district from which the rich were moving rapidly. I am wondering if either of those two churches has pulled out. John Timothy Stone pulled out of Rush street when I was a youth, moving over to the Drive, and yet not many blocks from his former neighborhood. In New York city most of the Anglican churches are still doing business. St. Paul's chapel and old Trinity minister to weekday crowds in similar fashion to St. Andrew's and St. Peter's Catholic parishes in the same district. In Memphis, Tennessee, Calvary, a rich parish, continues to remain downtown where it ministers to poor as well as rich under the rectorship of a socially-minded minister, Dr. Charles F. Blaisdell. Whether or not this parish will keep up the tradition under the pressure of the moving away of the rich will depend on the kind of man who succeeds the present rector.

In England there are many splendid slum parishes run by devoted Anglo-catholic priests who voluntarily embrace poverty and celibacy in order to live where the need is. Celibacy undoubtedly is part of the secret of the Roman adaptability. It is a terrible sacrifice to ask of the average man; but there ought to be some among the Protestant clergy willing to give up home life for the gospel's sake.

Memphis, Tenn. JOHN CLARENCE PETRIE.

Approve Staggering of Incomes

EDITOR THE CHRISTIAN CENTURY:

SIR: I am instructed by the adult class of the First Congregational church in Austin to express to you the approval of the class of the article by Harry F. Ward entitled, "Stagger Incomes Instead of Jobs." It was the opinion of the members that the article is a timely one and one that should result in action of some kind. I myself brought the matter up for a vote, with the idea that concrete expressions of approval from different church groups would stimulate activity in line with the article.

Austin, Tex. W. TRENCKMANN.

Why Consumers Cannot Buy

EDITOR THE CHRISTIAN CENTURY:

SIR: There are several reasons why consumers cannot buy our local "surplus." If we take a world view, there is never a surplus. Six millions of wretched mortals have starved in China who needed our surplus of wheat. The problem will always be, "Why underconsumption?" Were it not a world problem we might say it was the phenomenal drought, wild speculation, as well as the obvious new labor-saving machinery.

When there is a deficiency of purchasing power everywhere we must go back further and look deeper. No one seems to be

aware that the awful hole made in the world's wealth by the throwing away of fabulous sums of money which represent toil and material and purchasing power has anything to do with it. If we had prosperity for seven years before October, 1929, why hark back to a war that ended 12 years ago? Because punishment for folly is sometimes long in coming. The bridge whist fiend who lets her child run wild and live on candy may not at once perceive that she has a chronic dyspeptic on her hands.

Said Benjamin Franklin: "The worst thing you can do with a customer is to knock him on the head"; and I add, the next worse thing is to leave him unable to buy. We are astoundingly childish regarding business sense and a visualization of figures. A business man wrote me about 1923, "I would as lief as not have the whole German race wiped out," and yet he wanted to sell his goods!

Secretary Mellon has apparently impressed no one whom I have seen by saying that our 18 months of war has cost the country over $51,000,000,000. No one knows what even $1,000,000,000 means. I once asked a high school teacher how long she thought it would take to throw away $1,000,000,000 at the rate of a dollar a minute. She did not stop to think and guessed, "Two days"! A high school student guessed, "A week." A business man, after doing some mental arithmetic, guessed, "Twenty years." The highest guess I ever had was from a professor of mathematics in a college and was, "Forty years." The correct answer is about 19 centuries.

Mr. Calvin Coolidge estimated that, before the last pension and last dollar demanded for the war was paid, our taxpayers would pay $100,000,000,000, which means one hundred thousand millions. Other nations paid proportionately. The average person has no more idea than a primary school child of how far the world war emptied the consumers' pockets and forms one great factor in the present incapacity to buy.

Boston, Mass. LUCIA AMES MEAD.

Welcome to the Association for Christian Cooperation

EDITOR THE CHRISTIAN CENTURY:

SIR: Before we had opportunity to overtake in our journeys a copy of The Christian Century for October 29, we were told of the damage which was likely to fall upon the board of foreign missions as a result of the editorial, "Larger Than a Man's Hand." After reading it, we wish to record our impressions as secretary of one of the boards which was probably in the mind of the editor as he outlined mistakes of missionary societies at work in other lands. We welcome the criticism presented in this and other articles which contain much of truth, if it does not present in a single article the whole truth. If the missionary boards or societies cannot stand before indictment and preserve themselves in continued well-doing or through revision of partial, wrong policies, these boards do not deserve the confidence reposed in them. What is more, we welcome the announcement of the organization of a distinguished group of Christian ministers and laymen, called the Association for Christian Cooperation with a "list of directors which reads like a roll-call of the thinking pastors, teachers and laity of America."

There is a place for such a group organized and at work. Some of them, no doubt, in respect to missionary interest and zeal, are in large part products of missionary boards or societies which have been at work for many years. They have outgrown their organizations or are in position to run ahead faster as detached than with their respective boards or societies. It is well. Success to the movement! No one who sees the needs and opportunities for a Christian world society and who sees it at close range can fail to recognize the good which such a group of leaders can perform. The mission boards have not completed the task which it has been theirs thus far largely to foster and encourage. While missionary work has resulted in bringing multitudes from dire ignorance into the realm of educated life, it remains that Christianity in other lands is not reaching in a large way the so-called educated group.

While there is too much emphasis upon denominationalism in the foreign field, as there is in the United States, great progress is being made toward better understanding and closer cooperation. If any one doubts this, let him drop in upon a meeting of interdenominational missionary secretaries held in this city at frequent intervals, to discuss common projects such as hospitals and educational institutions and to work out policies. We believe the great body of the Christian church, represented by many of the leading denominational boards, is being brought steadily to a high standard of fraternal relations in missionary work which augurs a new day in Christian missions.

When the plans of the association are sufficiently matured to be represented on the mission field, there will be found many men and women serving as missionaries who have years of labor to their credit who will welcome wholeheartedly the assistance which this new organization makes possible, particularly in making a fresh approach to the educated classes. This welcome will be assured without any required allegiance to denominational forms or doctrines.

JOHN R. EDWARDS,
Corresponding Secretary,
Methodist Board of Foreign Missions.
New York City.

"Prohibition Ruins Women and Children"

EDITOR THE CHRISTIAN CENTURY:

SIR: Is it not awful the way prohibition has started women, and even children, to drinking? Read this: "A wholesale business was going on this morning before his honor in the mayor's court. Thirteen customers, including men, women and children, were brought up to answer for the various charges alleged against them. Four of the fair sex, charged with drunkenness and disorderly conduct, were sent to Mount Airy. Six young and old gentlemen, for being intoxicated, were permitted to rusticate a few days at the hill, to regain their former health. Three, for vagrancy, were sent to the hill for 30 days each." Sounds painfully familiar, doesn't it? But note the *date:* it is from the Pittsburgh Post of March 4, *1846,* and is reprinted by the Pittsburgh Post-Gazette itself.

Board of Game Commissioners, THOMAS E. WINECOFF.
Harrisburg, Pa.

Prophecy and the Preacher's Bread

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Ozora S. Davis, in reviewing Bishop McConnell's book, "The Prophetic Ministry," closes with these words, "The revival of a prophetic ministry depends in no small part upon the churches which, when their ministers ask bread, do not give them a stone."

Two laymen were traveling to New York. The conversation drifted to ministers. One man said that his minister was a dangerous radical. The other said, "Give him a raise and an automobile—that'll fix him." It is horrible enough to have laymen in the church have such an opinion of the ministry that they believe ministers are to be hushed with money; but it is infinitely worse to have Dr. Davis suggest that a prophetic ministry must be assured of its bread from the church before there can be a revival of a prophetic ministry.

Cannot Dr. Davis and the laymen realize that a prophetic ministry has absolutely nothing whatever to do with what the church does for or with a minister? It is an insult to the spirit of every prophet who challenged his world with commandments of a new order to suggest that the prophet's own economic condition had anything whatever to do with his determination or ability to present his message. If a man has a message which to him is a commandment from God to his generation, the treatment which he receives from the hands of the people of the churches will not weaken or strengthen his message.

Methuen, Mass. EGBERT W. A. JENKINSON.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bishop Manning Is Beckoned To Roman Catholic Fold

A recent editorial in the Tablet, official weekly of the Roman Catholic diocese of Brooklyn, N. Y., declares that there is only one place for Bishop W. T. Manning and his followers, and that is in the Roman Catholic church. The editorial compares the bishop to Cardinal Newman: "His 'apologia' describes the issue just as it exists in New York. The issue is whether a person can be hot and cold, flesh and fish, black and white at the same time. . . . There is one place, and one only, for Bishop Manning and his sincere followers who consider themselves Catholic and who want to be Catholic, and that is in the church that is really, truly and solely Catholic. There is no question about the Church of Rome; there are no two sides to the question; it is wholly Catholic, yesterday and today. Why play with Catholicity? Why hold yourself open to attack? Why parade under the title of 'Protestant' and with men who maintain your church is Protestant? The doors of the Catholic church are open to you; it welcomes sincere and intelligent men who want a free and unquestioned outlet for their faith."

Dr. Sockman Plans Three Million Dollar Church

A cathedral-like church, planned as a community house of worship on broad interdenominational lines, with social and educational facilities, will be erected by the Madison Avenue Methodist church, New York city, on a site at the northwest corner of Park avenue and 60th street. The campaign to raise funds for the new building has already been opened, according to announcement by Dr. Ralph W. Sockman, Madison avenue minister. The plans, drawn by Ralph Adams Cram, dean of American ecclesiastical architecture, are practically complete. The move, it is understood, will probably involve some change in the church's name.

Dr. Soderblom Gets 1930 Nobel Peace Award

Following closely the announcement of the award of the Nobel peace prize for 1929 to former secretary Kellogg, comes word that the 1930 peace award goes to Dr. Nathan Soderblom, archbishop of Upsala, Sweden, and pro-chancellor of the University of Upsala since 1914. Dr. Soderblom was formally nominated for the prize a year ago by a group of Swedish parliamentarians. He has been principally identified with the work of international peace through a union of the churches. He was the chief organizer of the Christian unity conference held in Stockholm five years ago.

Methodist Mission Board Faces Calls to Readjustment

The board of foreign missions of the Methodist church, at its annual meeting in New York city, Nov. 20-22, "faced facts" as perhaps never before in its history. Is the work here being carried on successfully? Can another denomination not carry on there more effectively than Methodism? Can there not be consolidation here, expansion there, gradual withdrawal elsewhere? These were some of the questions asked concerning the work in various parts of the world. This inquiry was a result of a decrease of $300,000 in the year's income for foreign missions. There must be, the board concedes, considerable change and adjustment of Methodism's work in Asia, Africa, Europe, Latin-America. It was recommended that efforts be renewed to form an interdenominational board of evangelical work in Spain; to decrease the number of missionaries and centers in Moslem North Africa; to adhere to the plan for a gradual reduction of appropriations to parts

British Table Talk

London, November 17.

IT IS a hundred years ago since J. B. Paton was born, and we who knew and loved him keep the centenary of as noble a Christian as ever trod this earth. He sought no honors for himself; he was content to spend and to be spent in the service of the Lord whom he worshiped and the men for whom Christ died. But those who trace the course of church history in this land will not forget Paton. He was an evangelical with a passion for social service. Scores of movements began in his practical brain. No one could resist him, Anglican or free. He was the true mystic who has a clear vision of the things that need to be done. He began himself among other things the National Home Reading union; the Christian Social Service union, which has its splendid farm colonies; the Boys' Life brigade; brotherhoods of all kinds. To the end of his days his friends loved to receive letters from him telling of some new project which was in his loving heart.

A Noble Christian

* * *

Living 1000 Years

"Dr. Paton," a friend once said when he heard of his plans, "I hope you will live a thousand years." "Do you think," he said, "that I am only going to live a thousand years?" To meet him when he was nearly eighty was for us who were young then an exhilarating experience. What he did at Nottingham in training men for the Congregational ministry, others are recounting. His son, Mr. Lewis Paton, who after a long service as a schoolmaster at Rugby, London, and Manchester, crossed over the Atlantic and began a new career in Canada, has written the story of his life. It was worth writing. Some of us who knew him only in his later years knew enough to count it a supreme honor to be among his friends.

* * *

J. B. Paton

If in His many mansions God doth need
  Some messenger of pity and of grace,
Some voice for Him with rebel hearts to plead,
  Some love-revealing face,
Then will that soul covet no tranquil part,
  Where die the sobbings of the human sea,
But urge with all his old familiar art,
  "Here, O my Lord, send me."

E. S.

The Political Scene

Rumor has been busy with the future of Sir John Simon. He has made his position plain. The liberal party he believes should disregard tactics, and treat the government on its merits; if it is not doing well, let it be turned out; the government of Balfour in 1905 was said to have lived by tactics and died of tactics. Sir John wants his party to damn the consequences. Mr. Lloyd George doubtless hesitates to throw out labor if it is to be replaced by a protectionist party which might follow a reactionary policy in India and Africa. . . . The prime minister's voice sounded very strained at the Guild Hall and he is no doubt overweighted at the moment. There is a decided rallying of the left in his party to the views of Sir Oswald Mosley, who seems likely to win the allegiance of the younger intellectuals in labor, and labor has a very large number of intellectuals in the universities and elsewhere. The conservatives meanwhile lament the fact that the colonial premiers, as they think, are returning empty-handed from the imperial conference. I undertstand that the conference needed far more preparation beforehand than it received, and far more time than was allotted to it. . . . The round table conference began today its plenary sessions. The publication by the government of India's memorandum has made it clearer than ever how much courage and statesmanship will be needed if the conference is not to end in failure; and what failure means, most men understand a little though they do not say much. The king's speech at the opening of the conference was broadcast; it went as far as a speech at this time could go, and it was admirably spoken and served, as nothing else could, to convince our people of the gravity of the decisions to be made. The crux will be in the provision of a central government.

* * *

The Bishop of Durham On Reunion

Dr. Henson, the bishop of Durham, has been taking part in the jubilee celebrations of the Primitive Methodist church at Willington, County Durham. Dr. Henson has made it his practice for many years to take part in free church gatherings. Before he became a bishop, he was constantly criticized for this, but he does not pay much heed to criticism. Now as a bishop he is unable to go so often to free church meetings. It is all the more important to know what he

(*Continued on Page* 1542)

Ventures in Belief

Christian Convictions for a Day of Uncertainty

Edited and with a conclusion by

Henry P. Van Dusen

Harry Emerson Fosdick, Bishop McConnell, Henry Sloane Coffin and other outstanding leaders discuss Christian essentials. "I do not know any book which in the same compass says so many helpful and timely things."

—William Adams Brown. $2.00

Christ in the Gospels

by **Burton Scott Easton**

Dr. Easton here discusses the correct use of the source material which existed before the Gospels and shows how that use leads to a better understanding of Jesus. The book contains much material not accessible elsewhere in English. $1.75

The Realm of Matter

by **George Santayana**

"The deliverances of the profoundest and most original of living philosophers expressed with such a glamorous beauty as never was on sea or land."

—*New York Herald Tribune.* $3.50

The Enlargement of Personality

by **J. H. Denison**

"This book will prove to be invaluable to the minister who is preparing himself to direct a spiritual clinic."

—*The Christian Advocate.* $3.00

On Forsyte 'Change

by **John Galsworthy**

Nineteen new stories of the Forsytes—and Galsworthy at his best. $2.50

A Roving Commission

My Early Life

by **Winston S. Churchill**

An incomparable picture of the shaping of a man. "A bewitching book from the first word to the last."—*New York Sun.*

Illustrated. $3.50

For Younger Readers

The Story of Roland

by **James Baldwin**

The immortal tale of Roland, Oliver, and their companions illustrated in color by Peter Hurd. $2.50

Books for Christmas

Pathways to Certainty

by

William Adams Brown, D.D., Ph.D.

author of "Beliefs that Matter," etc.

A genuine quest for truth, written for those who, confused by the perplexities of modern life, seek some sort of certainty upon which to build a faith in themselves, in their world, and in their God. Professor Brown has faced squarely the difficulties which modern science has created for religious faith, but he does not believe these difficulties insuperable. He welcomes the new knowledge which psychology brings and uses its methods. To any who are seeking firm faith in an age of doubt this book may be confidently commended.

A Religious Book Club Selection.

275 pages. $2.50

Pre-War America

the new volume of "Our Times"

by Mark Sullivan

"It is a complete delight to those who remember the days that the author chronicles and to their children it is a gleeful picture of the truth about what mother and father should have remembered."—*Chicago Tribune.*

200 illustrations. $5.00

[*Uniform with "Our Times: America Finding Herself" and "Our Times: The Turn of the Century"*]

Lone Cowboy

My Life Story

by Will James

author of "Smoky," etc.

"One of the strangest life stories that may be encountered in literature."

—*The Outlook.*

60 drawings by the author. $2.75

at your bookstore

Charles Scribner's Sons, New York

What's Life All About?

by **Bertha Condé**

"These are inspiring, stimulating talks for any one who wishes to face facts and modern thought and think through religion in straightforward fashion."

—*Boston Transcript.* $2.00

The Mind of Christ in Paul

by **Frank Chamberlin Porter**

One of the best-known New Testament scholars here shows how Paul, in meeting the problems of his day, helps us meet the similar problems of the present. Dr. Porter builds up a very strong case for his view of Paul, which is not that now most commonly held. $2.50

St. Paul's Ephesian Ministry

by **G. S. Duncan**

This book throws new light upon Paul and reinvests with life many personalities connected with him. $2.75

The Fishermen's Saint

by **Sir Wilfred Grenfell**

An inspiring book by the famous "Grenfell of Labrador," who urges upon us a spirit of venture in life. $1.00

Jeb Stuart

by **Capt. John W. Thomason**

author of "Fix Bayonets!"

"A book that has all the earmarks of greatness. His Jeb Stuart . . . gallops through the midst of momentous events that transpire before the reader's eyes."

—*Philadelphia Public Ledger.*

Illustrated by the author. $5.00

New Dollar Editions of Well-Known Books

Beliefs that Matter

by **William Adams Brown**

The Motives of Men

by **George A. Coe**

The Master

by **Walter Russell Bowie**

The Hero in Thy Soul

by **Arthur John Gossip**

Each $1.00

A Perennial Favorite

The Children's Bible

by **H. A. Sherman and Charles Foster Kent**

Illustrated. $1.75

THE ARTIST
AND
THE CRITIC

Lynn Harold Hough

"The lavish outpouring of an opulent mind, this brilliant book is at once a work of art and of criticism."

Net, $1.50, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK 150 Fifth Ave. | CINCINNATI 420 Plum St. | CHICAGO 740 Rush St.

Pathé
MOTION PICTURES
for
Holiday Showing
EDUCATIONAL RELIGIOUS ENTERTAINMENT
PATHÉ EXCHANGE, Inc.
Educational Dept. C. C. 1230
35 W. 45th St. New York City

THROUGH JESUS TO GOD
A PSYCHOLOGICAL APPROACH
A new course of study in monthly parts under the guidance of great teachers
75 cents
The American Institute of Sacred Literature
The University of Chicago Chicago, Ill.

COLLEGE COURSES
AT HOME
Carry on your education. Develop power to initiate and achieve. Prepare for college. Earn credit toward a Bachelor degree or Teaching Certificates by correspondence. Select from 450 courses in 45 subjects, including English, Mathematics, History, Education, Psychology, Economics, the Languages, etc. Write for catalog.
University of Chicago
961 ELLIS HALL CHICAGO, ILL.

Church Furniture
Globecraft Shops
Since 1878
Fine Church Furniture moderately priced. Tell us your needs. Before you buy—Compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

of Germany, looking toward their coming to self-support. Adjustments were also considered for the work in Austria and Hungary, Jugoslavia, Bulgaria, Sweden, Norway, Denmark, China and south India. Some of these adjustments look toward self-support of missions in these countries. The board approved plans al-

Special Correspondence from New England

Williamstown, Mass., December 1

AT the annual meeting of the Connecticut federation of churches, held in New Haven, Nov. 17, it was voted to combine for the coming year with the state council of religious education. The two bodies will keep separate their governing committees, but there will be one secretary, one treasurer, and one office, probably in Hartford. It makes the step more significant that the previous week the federation and council in Massachusetts for the first time had met together in annual convention. In the Bay state, the two organizations are separately financed, but have a common committee on methods of religious education and a joint quarterly, mailed to every pastor and superintendent. At the Connecticut meeting, a survey of rural towns proved that there are too many churches, and that combinations and increased cooperation are necessary. At a rural pastor's conference, the first morning at Lowell, Rev. Hilda Ives of Maine reported the startling facts discovered by the study of that state made by the National home missions council: "After 100 years of evangelical work, the resident church membership constitutes less than one-tenth of the rural population. The general policy is to place the weakest ministers in the weakest churches. More than half of the churches are competitive. But the large majority belong to three denominations, Baptist, Congregational and Methodist. This facilitates the growing cooperation. There are ten successful larger parishes, most of them interdenominational." The Connecticut gathering listened to such experts on prison problems as Rev. Charles N. Lathrop, of the social service department of the episcopal church; Dr. George W. Kirchway, former acting warden at Sing Sing; and Prof. Jerome Davis of Yale. Their messages in brief were: "Do personal work for prisoners, studying their cases." "The main thing is to prevent people's getting to prison." "Treatment of those awaiting trial should be the same for rich and poor, so different today because heavy bonds secure release." At Lowell, the preventive side was emphasized. Dr. Joseph Artman of the Religious Education association and Prof. H. M. LeSourd of Boston university, agreed that character-training by religious and biblical instruction is expanding beyond the domain of the church school and becoming a recognized function of public school and home. In Boston, 15 minutes a day are set apart for such teaching.

Connecticut Councils Combine

* * *

Massachusetts Federation 26 Years Old

In 1904, a hesitating federation, formed by four denominations, ventured to ask the secretary of the bolder Rhode Island federation to devote one-third of his time to the larger states. Less than $500 was raised in 1905. At its 27th annual meeting, Nov. 12 and 13, a total income of $19,000 was reported, more than half from denominational appropriations. It now has four departments with a staff of four men and two office clerks. Speakers of national reputation and discussion of live issues drew gratifying popular audiences, culminating in evening mass-meetings in Lowell's memorial auditorium, one of the most stately in the country. Unprecedented publicity carried the messages of the federation to the general public. The executive secretary, who has served from 1904, was released at his own request, with testimonies to the work accomplished from the executive committee and Dr. Charles S. Macfarland, general secretary of the Federal council. Early in the year, the consent of Rev. Kenneth C. MacArthur to become Mr. Root's successor was secured; so that the transition, with new and vigorous leadership, is made without a break. The rural secretaryship, which Mr. MacArthur has ably filled for four years, has been accepted by Rev. Hilda L. Ives. Portland papers lament her loss to Maine, but congratulate Massachusetts.

* * *

Unity by Debate and In Worship

The program of this gathering of churches was noteworthy. It attempted two things, seemingly incompatible and both hazardous. Round table discussions began in section meetings on Wednesday morning, upon the questions: "What is the duty of the churches regarding unemployment?" and "Has the church a social function?" The findings were presented at a combined conference on Thursday afternoon. Replies to a questionnaire from 200 churches in all parts of the state had revealed that they are doing much to relieve unemployment. But it was recognized that only governmental action, municipal, state and federal, and effort of every industry to stabilize employment, can secure any permanent remedy. The churches must give moral backing, and demand such persistent effort. But are such questions the concern of the churches? This fundamental question was answered in the negative by Dr. Howard J. Chidley of Winchester. "The preacher is not sufficiently informed; he must not take sides in industrial or political disputes; but must meet the soul's deeper need of God. The social gospel has petered out." The next day it was as vigorously answered in the affirmative by Prof. Harry F. Ward of Union theological seminary. Man's need of God is, indeed, supreme. But he needs that "power who makes for righteousness" whom the Hebrew prophets preached. The church must say to money-loving American society: "There is something fundamentally wrong in a social system which allows millions to want this winter by reason of unemployment." His

(*Continued on next page*)

ready under way in India for the development of an educational and evangelistic center in the city of Karachi, Indus river conference—a city which is now the fastest growing in India.

Dr. Van Dyke Disapproves of Nobel Award to Lewis

The award of the 1930 Nobel prize in literature to Sinclair Lewis was characterized as an insult to America by Dr. Henry van Dyke in an address delivered at Germantown, Pa. He asserted that the Swedish academy "gave America a very backhanded compliment in choosing the author of 'Main Street' and 'Elmer Gantry' for this year's highest award in literature." Dr. van Dyke held that the Lewis novels do not honestly represent the best in our literature. He criticized generally the "present-day school of scoffing writers."

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

criticism of state and national governments for minimizing the situation and postponing action was loudly applauded. The discussion, as was hoped, has been continued in the daily press, pro and con. But from such discussions the convention turned with no sense of incongruity to periods of worship, led by its chaplain, Rev. H. H. Saunderson. The climax was reached at the communion service. The chancel of All Souls federated church, Congregational-Unitarian, with its cross and candles, gave appropriate setting. A searching sermon by Dr. M. S. James of the First Methodist church, Pittsfield, prepared for the sacrament. Rev. E. B. Dolan, Baptist, and Rev. E. E. Aikin, Jr., Congregationalist, the secretaries of federation and council respectively, were celebrants; and deacons and stewards of several denominations distributed the elements. Members of twelve or more denominations partook. The local priest of the Greek Orthodox church, a delegate, was especially impressed with the prayers for all believers, including the dead, read by Dr. Saunderson from the Unitarian hymnal, which he recognized as taken from ancient Greek liturgies.

* * *

Pastorates for a Quartet Of a Century

The First Baptist church of Beverly, Mass., has accepted with reluctance and loving appreciation, the resignation of its pastor, Dr. Carey W. Chamberlin, to take effect Jan. 31. His pastorate of 25 years leaves the church with nearly 1,000 members. The additions during the period have been 1,250. Besides four previous pastorates in Massachusetts, Denver, Colo., and Cleveland, Ohio, he has served for fourteen years on the Baptist board of foreign missions; and, as its representative, visited the stations in Japan and China and the National Christian conference at Shanghai. . . . On Nov. 18, Park Street Congregational church, Boston, enthusiastically celebrated the 25th anniversary of the pastorate of Dr. A. Z. Conrad. Neighbors of other denominations added their tributes to those of his own people. He has maintained Park street's tradition as the citidel of orthodoxy and placed it in the forefront of defense of prohibition. Under his leadership, it has solved the problem of a centrally located downtown church, drawing its audience from some 40 suburbs. Its stately colonial spire dominates Boston common. Its finances are helped by renting the basement for attractive stores. The church anticipates Dr. Conrad's leadership for years to come.

E. TALLMADGE ROOT.

Methodist Bishops Urge Shorter Working Week

The Methodist board of bishops, called in special session at Philadelphia, Nov. 25, for the express purpose of considering the unemployment situation, characterized this situation as "a grave indictment of our present economic system," and urged the adoption of a shorter working day and a shorter working week to correspond to the increased output of machine production. "We cannot view this anomalous situation," the published statement of the bishops declares, "without a deep and disquieting conviction that there is something fundamentally wrong with a social system that, in the midst of plenteous abundance, dooms untold numbers of our people to unbearable poverty and distress through no apparent fault of their own. We can-

Recommendations to the last-minute-Christmas-shopper—

LIFE'S AN ART

by Franc-Nohain

"A delectable and profitable book full of mellow, substantial wisdom. A work by one of the most sound and original minds of France on an essential question that sums up all education worth having."

—Louis Cons
Swarthmore College

Attractively bound, $2

The World's Miracle
by Karl Reiland
Penetrating observations on life and religion. $1.75

The Puritan Mind
by Herbert W. Schneider
"The author of incomparably the best book on fascism has now written what one is seriously tempted to call the best book on puritanism."
—WINFRED E. GARRISON in *The Christian Century*
$3

The Great Conjecture
by Winifred Kirkland
The faith of a woman who has found a practical religion and brave philosophy. $1.25

Protestant Saints
by Earl Marlatt
Psychographs of Augustine, Bernard, and Francis charmingly written by a poet-philosopher. $1.25

Jesus the Son of God
by Benjamin W. Bacon
"A great scholar's long study of the Master's life and work appear in a simple and winsome form."
—Religious Book Club
$1.50

The Foolishness of Preaching
by Ernest Fremont Tittle
This is still a best-seller. $2

At your bookstore, or from
HENRY HOLT AND COMPANY
One Park Avenue. New York

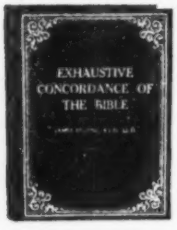
The Chicago Theological Seminary
(Founded in 1855)

A graduate school for the training of Ministers and other leaders in all branches of Christian service. Classroom work is supplemented by practical experience under expert supervision in typical fields of the Chicago Area.

Full catalog furnished on request

Albert W. Palmer, President
5757 University Ave., Chicago

Exhaustive Concordance of the Bible
By James Strong, S.T.D., LL.D.



BISHOP F. J. McCONNELL: "I could not well get along without Strong's Concordance. I use it constantly. It is as invaluable to me as the dictionary."

Large quarto (9x12 inches). Printed on thin Bible paper. 1,808 pages; buckram, colored edges, net, $7.50. Half Persian Morocco, cloth sides, net, $12.50. Carriage extra.

The Methodist Book Concern
NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

THE CHURCH AND ADULT EDUCATION
By Benjamin S. Winchester

"The best book published this year in the general field of religious education", says Jesse A. Jacobs in "*The Christian Century*". **$1.50**

At your Bookstore

RICHARD R. SMITH, INC.
NEW YORK

Scattered Seeds

An illustrated Monthly Magazine for children. Published under the care of the Society of Friends. Send 75 cents for one year's subscription to

SCATTERED SEEDS—Dept. C
1515 Cherry St. Philadelphia, Pa.

not escape the conclusion that a more equable distribution of wealth is basic to any genuine and permanent improvement of the welfare of mankind as a whole. Especially do we believe that every man is entitled to the full fruits of his own labor and that no man has a right to eat his bread in the sweat of other men's brows." Bishop E. G. Richardson of Philadelphia presided over the conference.

Special Correspondence from New York

New York City, November 28.

IN NEW YORK, as everywhere else, the unemployment crisis is the chief focus of attention. It has taken a long time for the city authorities to do anything more than talk but at last food is being distributed through the police to some of the needy families of the city. Also it is now possible for anyone to go and get a free meal at the city's expense. The Welfare council has organized a committee with Al Smith at the head which is seeking to coordinate all the efforts being made by both private and public agencies grappling with this problem. The so-called Prosser committee, with Seward Prosser as chairman, is raising a fund of $6,000,000 to be used in employing those out of work at $5 per day three days per week. The work is in the city parks and in non-profit making organizations such as churches and settlements. This fund, which is being administered through the Association for Improving the Condition of the Poor (generally called the A. I. C. P.), is also establishing work rooms which will give employment at sewing to women out of work. The chief defect of this plan is that it applies only to married men and women. However, it is hoped that something may soon be done to provide employment for the tens of thousands of single men who are walking the streets and standing in the bread lines.

The Unemployment Crisis

* * *

Communist Agitation Flourishes

The communists, through their New York press, daily herald this situation as the forerunner of the complete collapse of the capitalist system. Their wish is probably both father and mother to their thought, but settlement workers will tell you this unemployment is not something which came upon us just a few months ago. Even before the Wall street crash there were constant calls upon them for jobs; worthy and capable men and women were out of work by the thousands. Unfortunately the trouble lies deeper than the present crisis. The machine process itself is displacing human beings much faster than new jobs can be created, if indeed they can be created at all. The churches, working individually and through the federation of churches, have been active in presenting the facts to their people and in supporting the citywide plans for relief. It is gratifying to find that the prophetic note has been uppermost in many pulpits. Such leaders as Dr. Fosdick have said boldly to the industrial and financial magnates of this city that they have reaped the rewards of our present industrial system and they must find the remedy for the evils it has brought us.

* * *

Bishop Manning's Sermon

The controversy opened up by Bishop Manning's sermon of consecration still takes up space in the daily press. At least one of the New York papers carried a full page advertisement reprinting the sermon which has stirred up so much comment. The page carried at the bottom this legend, "The cost of the publication of this sermon has been assumed by a believer in religious unity." Not all of us had looked at it in that light. One wonders what that stalwart Christian, the new suffragan bishop, at whose consecration the sermon was preached thinks of it all.

* * *

Armistice Day

One Armistice day meeting has not received the public attention it deserved. This was a most unusual service held by the War Resisters' league on the steps of International house on Armistice day eve. It was a liturgical service in which young men and women of various nationalities and creeds gathered about the speakers. At the words, "Do you here affirm it to be your purpose neither to take part in nor to sanction any war, international or civil?" these young people extended their right hands toward the burning torch held by the Rev. Albert Parker Fitch and solemnly replied, "We do so affirm." The ritual of this service was written especially for the occasion by Tracy D. Mygatt and Frances Witherspoon, authors of "The Glorious Company," but it has such real merit that we hope it may be made available for the public. Such a service as this which does deep homage to the memory of the soldier dead and yet expresses a radical opposition to war is worth a score of our ordinary Armistice day meetings.

* * *

Presbyterian Moderator Honored

The moderator of the Presbyterian general assembly, Dr. Hugh T. Kerr, was entertained at luncheon by the pastors and other representatives of the presbyteries of Brooklyn-Nassau and New York a few days ago. Dr. Kerr made a very favorable impression and his message, while it faced some discouraging facts, was heartening. He said that the day of theological controversy in the church was happily over. He described the state of the church in the United States as being one of "spiritual expectancy." In answer to a question as to whether in his extensive visiting during the past few months he had found any evidence of any shift among the congregations in their attitude toward prohibition, he replied vigorously that he had not and that New York was provincial in thinking that the whole country had suddenly gone wet. That there are still some New Yorkers who have not bowed the knee to the Baal whose name is repeal was shown by the generous applause given Dr. Kerr's answer.

EDMUND B. CHAFFEE.

Three Religions in Baltimore Seminar

The afternoon of Nov. 24, at Johns Hopkins university, Baltimore, the opening session of a seminar of understanding between Jews, Roman Catholics and Protestants, presided over by Prof. Hornell Hart, of Bryn Mawr college, provided a threefold discussion: Prof. Israel of Hebrew Union college, answered the

Special Correspondence from Chicago

Chicago, November 29.

THE announcement made by the University of Chicago a week ago that it will reorganize its work with the radical idea of giving its students an education, rather than continue merely to assist them in accumulating a required number of "credits," seems to have created a sensation. It is first page news in the daily papers and also occasion for lengthy editorial comment. And the general idea meets with approval. As I understand President Hutchins' announcement, the traditional organization which requires that a student spend four years accumulating a given number of credits which automatically entitle him to a degree is now abandoned. The present junior college (freshman and sophomore years) will be replaced by a new kind of college from which a student may graduate whenever he can demonstrate, by passing certain comprehensive examinations, that he has acquired a general education, although everybody seems a bit hazy as to just what a "general education" may be. If a student passes these examinations with distinction he will be admitted to the upper divisions of the university; if he passes without distinction it will be an honorable exit for the man who desires only a general education.

The Proposal to Educate Students

* * *

Reorganization of the University

In place of the multifarious departments which now characterize the university there will be five main divisions and the professional schools. The five divisions into which the university's work in arts, literature and science will be divided are: social sciences, physical sciences, biological sciences, humanities, and the college. All degrees, from the bachelor's to the Ph.D., will be awarded by the first four named divisions, the candidates being recommended by an entire department to the joint faculty. Altogether there will be a great deal more flexibility in the whole scheme of organization, and more encouragement for the brilliant student. Among the advantages which President Hutchins sees in the plan are, first, that it will compel thought as to the meaning of education; second, it provides an opportunity to adjust the institution to the individual; and third, it makes possible the working out of a sound basis for advanced study, professional and non-professional.

* * *

Death of Bishop Griswold

Bishop Sheldon M. Griswold, of the Episcopal diocese of Chicago, died Nov. 28 in Evanston after a seven weeks' illness. During the past three years he had suffered two critical illnesses, previous to the one which ended fatally. The immediate cause of death was heart failure and general breakdown. Bishop Griswold was 69 years old. In 1916 he was elected suffragan bishop of Chicago, and on Feb. 5 of this year he was elected bishop of Chicago to succeed the late Bishop Charles P. Anderson, under whom he had served as suffragan. Bishop George Craig Stewart, by virtue of his office as bishop-coadjutor of the diocese, will automatically succeed Bishop Griswold.

* * *

Unemployment and Thanksgiving

This has been a pretty hard year in which to celebrate Thanksgiving. The number now officially registered as unemployed in Chicago has mounted up to 120,000, not including members of organized labor who alone are said to number more than 100,000 also unemployed. The present bitter cold has caused frightful overcrowding of the temporary shelters made available for homeless men and women. Special efforts were made on Thanksgiving day to see that everybody had food; but there are reports of deaths from cold and hunger. It is strange that people can witness the physical and moral deterioration which comes from lack of work, and the loss of self-respect which arises from the necessity of accepting charity just to keep alive, and still endeavor to shut off discussion and consideration of unemployment insurance by talking about the demoralizing effect of the "dole." Hundreds of thousands are receiving a "dole" which is infinitely more demoralizing than insurance would be; and they have their choice between accepting such a dole—indeed, hunting it up!—and freezing or starving to death.

* * *

Red-Baiters Still At It

A news note in the morning paper of Nov. 20 tells us that "an address entitled 'Four Years in the Land of the Soviets,' which Karl Borders, traveler and author, was scheduled to deliver tonight before the Westminster fellowship in the First Presbyterian church of Evanston, was called off yesterday after Evanston post, No. 42, of the American Legion, had protested that Borders was a propagandist of the Russian government. Major W. C. Bechtold, commander of the post, told Arthur Van Deusen, chairman of the fellowship committee, that Borders was listed in the department of justice files as a Russian propagandist. Bechtold arranged to have Fred A. Busby, chairman of the Americanization committee of the Illinois department of the American Legion, fill Borders' place on the fellowship program with an address on 'Enemies from Within'." Comment is superfluous. Over against this it might be mentioned that at a "Blacklist dinner" at the City club the other evening, Mr. Clarence S. Darrow, who is not known as an active Christian propagandist, remarked that most of the organizations and individuals charged with subversive activities are

(*Continued on Page* 1542)

THE FIFTEEN

Well-known contributors to the book compiled by Stanley Armstrong Hunter entitled

MUSIC and RELIGION

were asked to indicate their favorite hymns. It is interesting to know that of favorite hymns of these authors

THIRTEEN are included in

THE ABINGDON HYMNAL

EARL ENYEART HARPER, Editor

Price, net, per copy, $1.00, postpaid; per hundred, $75.00, carriage extra.

The ORCHESTRATION for THE ABINGDON HYMNAL is issued in six volumes as follows:

Book 1. First Violin, Flute, Oboe, C Saxophone, C Clarinet, or C Cornet.
Book 2. Second and Third Violin.
Book 3. Viola.
Book 4. Violoncello, Double Bass, Trombone, E Flat Baritone Saxophone, Bassoon.
Book 5. First and Second Clarinet.
Book 6. First and Second Cornet.

Prices: Set of 6 volumes for 10 instruments, net, $7.50. Single volumes, net, $1.50. Postage 10c a copy.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK 150 Fifth Ave. CINCINNATI 420 Plum St. CHICAGO 740 Rush St.

An American Translation

The Old Testament

Edited by J. M. P. SMITH

A more accurate, a more perfect translation . . . .

$5.00 at all bookstores

The University of Chicago Press

HOLY LAND

Twentieth Palestine Tour—April 11 to July 6, 1931—Shorter if desired—Conducted by Dr. and Mrs. Ray Allen—$940 to $1125, complete—England, France, Italy, Greece, Turkey, Rhodes, Cyprus, Lebanon, Palestine, Egypt, Switzerland, Germany, Holland, Belgium—Fine accommodations—Modest rates—Register without delay.

That Wonderful Man—Commonly called the Gospel of Mark, translated by Dr. Allen—Third edition, revised—Vivid, accurate, independent, often startling—Beautiful booklet—10 cts. a copy, $1 a dozen, postpaid—Eminently suitable for study classes, and for Christmas greetings.

Rev. Ray Allen, D.D.

Kenmore Buffalo, N. Y.

PALESTINE

Third Annual American University Seminar in co-operation with the American School of Oriental Research Jerusalem, Palestine

June 24 to Aug. 25; $625, New York to New York

(Rome, Ephesus, Antioch, Damascus included)

Address: Dr. ARTHUR J. JACKSON, Director Department of Religion, The American University, Washington, D. C.

THE LEXINGTON HOTEL is located in the heart of the Fifth Avenue Hotel Center, within easy reach of the smart shops and the new Broadway shows.

Economy rates

FOR ONE PERSON

(DOUBLE BED) $3.50–$4 (TWIN BEDS) $5–$6

FOR TWO PERSONS

Only $1 Additional, Any Room

SUITES, Parlor, Bedroom and Bath (One or two Persons) $9, $10, $12

801 ROOMS. Each with private bath (tub and shower) circulating ice water, mirrored doors.

The LEXINGTON HOTEL

LEXINGTON AVE. AT 48TH STREET. NEW YORK CITY

question, "What Makes Me a Jew?" Dr. M. A. Clark, a member of the Jesuit order, followed with a presentation of the Catholic point of view, and Dr. Samuel McCrea Cavert the Protestant. At the evening session, held in Lord Baltimore

Special Correspondence from China

Peiping, October 30.

THE simple announcement in press dispatches of the baptism and admission to the Southern Methodist church in Shanghai of General Chiang Kai-shek, president of China, has been followed for one week by the most complete silence on the subject in the local newspapers. This has been variously interpreted to mean disapproval or that the nationalistic leader and the Chinese pastor who received him into the Christian fellowship have refused to be further interviewed by representatives of the press. The pastor in question is known as a man of intense evangelistic convictions. It is altogether inconceivable to his friends in Peiping that he would have administered the rite of baptism to the president unless convinced beyond peradventure of his conversion. Chinese acquaintances of the writer, both Christian and non-Christian, have expressed the opinion that such an act is explainable only on the grounds of a powerful personal conviction, since all "practical" considerations seem to have been against such a step in the present state of stress and strain within the kuomintang party with reference to Christianity and Christian activities. Not a few Chinese have characterized his decision to seek admission to the Christian church just at this time as one requiring the striking courage which is one of the dominant characteristics of the man. Mrs. Chiang's parents have always been known for their evangelistic fervor.

Chiang Kai-shek Baptized

* * *

Question Wisdom of Staying In Bandit Areas

One hears or reads from time to time comparisons of present-day missionaries with their forerunners in which the courage and fortitude of the foreign workers of another day are contrasted with the alleged absence of such qualities in present-day representatives of mission boards. Whatever may be the truth in these observations as regards those of us whose assignments are to stations in port cities and populous centers, surely all will agree that China has had many hundreds of missionaries out in its interior in the last decade who have been "following in the train" of Judson, Carey, Morrison, Horace Pitkin, et al. Tribute from all sides has been freely given to the steadfast devotion and fearlessness of such workers. But there has been also a widespread feeling that decisions to remain in communist-bandit infested regions are unwise and foolhardy. In fact, all the changes have been rung on the word "fool" and its synonyms in circles not sympathetic to Christian missions. Others among both westerners and Chinese who are quite friendly to missions feel that individuals are not justified at present in remaining in areas where personal dangers are very great and continuous. If anything happens to such a person, much more than Christian martyrdom is involved.

* * *

Chinese Christians Not in Peril

Some assert that they would respect and admire decisions to remain in posts of danger despite possible diplomatic complications if the menace to the workers were intrinsic in their tasks. But most of the missionaries who have been captured or slain in recent years have suffered that fate not because they were Christian workers but because they were foreigners. And only infrequently has violence to a westerner been due to anti-foreignism *per se*. It is rather that such persons are much more attractive subjects to hold for

(*Continued on next page*)

A NEW CHRISTMAS PLAY!

"THE TINKER"

By FRED EASTMAN

Modern 3-act comedy with strong religious effect. One set. Two hours. 4 men; 3 women.

75 cents per copy *Royalty $15.00*

WALTER H. BAKER CO., 41 Winter St., Boston

5 Reasons Why

Your School, from the Older Intermediates to the Oldest Adults, should adopt beginning January 1

EDITORIAL STAFF OF

The 20th Century Quarterly

THOMAS CURTIS CLARK, *Editor*
HELEN BARRETT MONTGOMERY
JAMES M. STIFLER
JOHN R. EWERS
ERNEST BOURNER ALLEN
HERBERT L. WILLETT, JR.
ROY L. SMITH
SYDNEY STRONG

The 20th Century Quarterly

1 — Because its Primary purpose is the building of Christian character.

2 — Because it breathes the spirit of TODAY

3 — Because it makes a direct study of the Bible

4 — Because it is vital, vigorous, red-blooded

5 — Because it is non-sectarian

Treats the International Uniform Lessons in fresh, vital, interesting fashion

Ask for free sample. Plan to use the Quarterly in Your Class, Your School, January 1.

The 20th Century Quarterly,
440 S. Dearborn St., Chicago
Send me free sample of your Quarterly.

My *name*.....

Address.....

.....

.....

hotel, ten-minute resumés of observations on the afternoon round table were given, after which addresses were given by Prof. Hart on "A Scientist Looks at the Situation" and by Dr. Nathan Krass of Temple Emanu El, of New York city, on "Religions and the American Scene."

CHINA CORRESPONDENCE

(Continued from preceding page)

ransom. Other unscrupulous anti-government or communist troops undoubtedly have taken the lives of foreigners in the hope that such incidents would embarass or seriously involve the national government of China in its relations with western governments. In the face of anti-Christian violence, missionaries have justified their remaining at their posts by the consideration that to leave was to desert their Chinese Christian friends in a time of peril when native Christians were in quite as much danger as they and unable to flee. It will be seen from the foregoing that the situation is decidedly different when the scourge is banditry.

* * *

Example of the American Minister

In the light of the foregoing, readers will appreciate with what shocked surprise and consternation many learned that the American minister, Mr. Nelson T. Johnson, had left this city with three of his fellow-countrymen for a two-weeks' tramp through mountainous country northwest of Peiping. He turned up in due time, reported no adventures, "though we heard of bandits many times." He said he had thoroughly enjoyed the opportunity to talk with country people and villagers and that the outstanding impression of his trip was the genuine friendliness of the Chinese. His companions reported that the minister was invariably taken to be a missionary "because of his extraordinary command of the language."

* * *

Two Judgments on the Chinese Church

In a pastoral letter after his return to Japan, Kagawa wrote concerning his trip to China last summer: "I feel that the great republic of China is facing a crisis at every point, but I am convinced that the greatest need above all is a spiritual revolution. This must begin within the family system and with the purification of the church. I felt somewhat distressed about the compromise with the Old Testament type of family life. . . . We Christians must stand strictly on a New Testament basis, living godly before Christ." T. W. Douglas James, missionary of the English Presbyterian Church in South China since 1910, writes in the Chinese Recorder: "For many years I have been convinced that two things were necessary for the health of the church in China: (1) deliverance from any theory of the inspiration of the Bible which fails to differentiate between its varying levels of inspiration; (2) a re-thinking of the theory of the atonement. A wooden theory of inspiration and an uncritical use of terms which reflect a crude substitutionary view of the atonement have obscured for the church the face of God."

VERNON NASH.

Dr. Bowie Sees This as Critical Hour for World Peace

In a sermon preached at Grace Episcopal church, New York city, on Thanksgiving day, Dr. W. Russell Bowie declared that it is the duty of the religious forces of America to make an immediate and constructive contribution to the building of world peace. "The present moment is crucial. If we grow accustomed to thinking that the fates of the rest of the peoples, their distresses and their poverty, their unrest and dangers, their possibilities of conflict among themselves, mean nothing to us as long as we can seem to stand aloof, then what we are really doing is to repudiate the reality of Christian civilization." The early entry of the United States into the world court and the implementing of the Kellogg pact were indicated by Dr. Bowie as two immediate objects for which this country should aim.

Death of Dr. Arthur Stalker, Methodist Leader

Rev. Arthur W. Stalker, who retired from the active ministry of the Methodist church last September, closing a quarter-century service at First Methodist church, Ann Arbor, Mich., died in a hospital at Rochester, Minn., Nov. 18. Through the

USED IN OVER ONE MILLION CHRISTIAN HOMES

HURLBUT'S STORY OF THE BIBLE

BY JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

A COMPANION VOLUME TO THE BIBLE
FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories each complete in itself; yet forming a continuous narrative of the Bible from Genesis to Revelation. The world old stories rendered vitally interesting by the noted author's fresh and realistic treatment.

The Biggest and Best Illustrated Book for the Price.
Octavo, 757 pages, 16 color plates, 250 illustrations. PRICE $2.00
On sale at all Booksellers. Representatives Wanted.
THE JOHN C. WINSTON CO., Book and Bible Publishers, 496 Winston Bldg., Philadelphia

A gift that is a fresh, new gift every day in the year . . .

The Daily Altar

by Herbert L. Willett and Charles Clayton Morrison

Many thousands of the more than 100,000 copies of The Daily Altar that have been sold to date have gone out as Christmas gifts. It is still the perfect Christmas and New Year's gift.

It is an inspirational book.
It breathes the spirit of faith and good-will.
It is beautifully printed and bound.

In Two Editions: Full Morocco, gilt top at $2.50; Blue Cloth at $1.00

More than 360 pages. For each day a meditation, a Scripture selection, a poem and a prayer.

✦ ✦ ✦

Secure copies of The Daily Altar for a dozen of your friends!

[ORDER FROM YOUR BOOKSELLER]

WILLETT, CLARK & COLBY 440 S. Dearborn St., CHICAGO 200 Fifth Avenue, NEW YORK

MODIFIED PROHIBITION

BY

William H. Hudnut, Jr.

Is now available in pamphlet form!

This truly remarkable article appeared in THE CHRISTIAN CENTURY for November 5, 1930. Editors declare, and readers affirm that

"Hudnut has hit the nail on the head. It's the best thing written on Prohibition in years"

and that

"it deserves widespread reading."

Also included—

DRY THOUGHTS ON ELECTION DAY

an editorial which appeared in the issue for November 12th.

24 PAGES 3½ x 6 INCHES

FIVE CENTS PER COPY

QUANTITIES (25 OR MORE)

THREE CENTS EACH

USE THE COUPON!

THE CHRISTIAN CENTURY
440 S. Dearborn St., Chicago

Please send me....copies of pamphlet containing W. H. Hudnut's article, MODIFIED PROHIBITION, and the editorial, DRY THOUGHTS ON ELECTION DAY. I enclose $.....

Name.....

Address.....

long period of his service at Ann Arbor Dr. Stalker had exerted a deep influence upon many thousands of students. He had recently served the church as emeritus pastor, Bishop Frederick B. Fisher having succeeded him in the pastorate. He was 70 years of age at the time of his death.

BRITISH TABLE TALK

(*Continued from Page* 1534)

thinks: "Reunion is, and must be, our goal. The history of the church goes deeper than any of the points on which the churches are in conflict. All Christians are agreed in maintaining their great principles, faith in God, moral law, and that the gospel is essentially a message of salvation." "So long as the temper of separation exists," declared Dr. Henson, "and the isolated habit of sectarian rivalry persists, it is idle to talk of reunion, but when once a fraternal spirit has come into play, and the practice of fellowship in religious and moral effort has been established, we can face the practical questions of ecclesiastical union with a good hope of finding the right answer." Sound doctrine, as most of us would agree. But it is always to be remembered that Dr. Henson ploughs a lonely furrow.

* * *

And So Forth

The archbishops announce today the names of those whom they have chosen to serve on a commission to inquire into the relations between church and state. The bishop of Norwich complains that the members of the house of lords and the commons who voted against the revised prayer book are not represented. But the archbishop of York said it was not intended to let parliament as such be represented on the commission. Among the names are those of the archbishop of York, the bishop of Chichester, Sir Charles Grant Robertson, vice-chancellor of Birmingham and Prof. Jacob, professor of medieval history. . . . Discussion of the Palestine problem took up last evening in the commons; the net result appears to be that the government is prepared to explain but not to change its policy. . . . Among the comings and goings of the moment it may be recorded that the members of the important commission to inquire into higher education in India has already sailed, all but the master of Balliol who goes after the end of term. . . . Mr. William Paton of the international missionary council also sails for India this week.

EDWARD SHILLITO.

CHICAGO CORRESPONDENCE

(*Continued from Page* 1539)

merely seeking "to carry out the teachings which Christ taught when he was living in Judea." A pretty satisfactory tribute, I say, from one who is noted as defiantly non-Christian.

* * *

And So Forth

"The Present Critical World Situation" was the general theme of the monthly union ministers' meeting at the Y. M. C. A. auditorium, Monday, Nov. 24, with Prof. B. M. Squires speaking on "The Problem of Unemployment" and Dr. John Herman Randall speaking on "The World Situation." Dean Shailer Mathews, president of the church federation, under whose auspices the meeting was held, also spoke. Referring to the approaching mayoralty contest, he said, "The real issue is whether Chicago shall become a fascism supported by bootleggers, brothel-keepers, gamblers and racketeers, or whether it shall be a government of the people, by the people, and for the people." . . . The Chicago forum continues to offer stellar programs. Next Sunday Prof. T. V. Smith and Kirtley Mather debate, "Can Science Take the Place of Religion?"; the following Sunday Prof. D. D. Lesconier and Scott Nearing are optimist and pessimist, respectively, on the question "How Can Prosperity Be Restored Under Present World Conditions?" And on the Sunday after that Prof. Ernest R. Groves will discuss, "What's Happening to the American Family?" . . . A recent survey shows that 8,000 more boys and girls attend senior high schools in Chicago this year than last year. Further, according to a study just completed by the chamber of commerce, the opportunity for higher or amplified education for children of Chicago today is virtually 100 per cent better than it was a decade ago. Who was it said, long ago, that when we in Chicago get around to it we'll "make culture hum!" . . . Word comes that the 5,000th Rosenwald Negro public school has just been opened and dedicated at Greenbrier, Va. . . . Rev. Victor E. Marriot, director of religious education for Chicago Congregationalists, is broadening the horizons of many young people by conducting friendly visitation trips among, and fellowship meetings with, people of many nationalities in greater Chicago.

CHARLES T. HOLMAN.

BOOKS RECEIVED

Russian Dance of Death, by Dirk Gora. Key Books Publishers, Claremont, Calif.

Ancient Life in the American Southwest, by Edgar L. Hewett, Bobbs-Merrill, $5.00.

Henry of Navarre, by Henry Dwight Sedgwick, Bobbs-Merrill, $5.00.

Letters of James Whitcomb Riley, edited by William Lyon Phelps. Bobbs-Merrill, $5.00.

Ben Ezra, or the Midnight Cry, by William L. Beaumont. Stratford, $2.50.

The Wanderer of Liverpool, by John Masefield. Macmillan, $3.50.

Swift, a Biography, by Carl Van Doren. Viking, $3.00.

Fishing for Fish Not in the Pond, 52 essays, by Robert W. McLaughlin. Commonwealth Press, Worcester, Mass.

The Second Twenty Years at Hull House, by Jane Addams. Macmillan, $4.00.

Wolsey, by Hilaire Belloc. Lippincott, $5.00.

Evangelism and Christian Experience, by John S. Stamm. Evangelical Press, $2.00.

Man and the Stars, by Harlan True Stetson. McGraw-Hill, $2.50.

The Salt of the Earth, a study in Rural Life and Social Progress, by Rinaldo William Armstrong. Graphic, Ottawa, Canada, $1.50.

The Rubaiyat of Omar Khayyam, the first and fourth Renderings in English verse by Edward Fitzgerald, with illustrations by Willy Pogany. Thomas Y. Crowell Co., $6.00.

The Mind of Christ in Paul, by Frank Chamberlin Porter. Scribners, $2.50.

The Boy Today, by Mather Almon Abbott. Revell, $2.00.

Tepoztlan, a Mexican Village, by Robert Redfield. University of Chicago Press, $3.00.

Half a Century, the Autobiography of a Servant, by Arno C. Gaebelein. Our Hope, $2.50.

Gleanings Through the Years, Articles by members of the class of 1900, Hartford Theological Seminary. Edited by Charles S. Downs.

Little Treasuries of Poetry and Art. Morehouse, $100 per set, boxed.

CHRISTMAS . . .

and THE CHRISTIAN CENTURY

MANY readers of The Christian Century regard a year's subscription to the paper as the most intelligent gift they can make to their thoughtful friends. They recognize a quality in the paper which they desire to incorporate into their Christmas giving. They know that a gift such as this leaves a permanent deposit of gratitude in the mind of the receiver.

It is with particular pleasure, therefore, that The Christian Century authorizes its subscribers to use the Special Rate Certificates in making Christmas gifts to their friends. When signed, the Certificate grants you the right to send in a new subscription at the very low rate of $2.50 in cash.

Make Your Christmas Giving Count!

IF you have used the six Certificates which were recently mailed you, send for more. There are plenty!

THE CHRISTIAN CENTURY,
440 S. Dearborn St., Chicago

Gentlemen: Please send me at once

.....Special Rate Certificates.

Name .....

Address .....

XUM

Make CHRISTMAS More Significant

GIFTS that are useful, gifts that bring pleasure, gifts that convey the goodwill of the giver, exemplify the spirit of Christmas.

What gift can do this better than a *good* religious book?

Only at Christmas is an exchange of friendly greeting so significant, so full of the spirit of fellowship.

What token is more enduring, more constantly remindful, than a *good* religious book?

The Editorial Committee of the Religious Book Club has compiled for your convenience a brief list of books of special appeal at this Christmas time.

Each represents a distinctive contribution to the best religious literature. Together, they constitute a compact and stimulating library.

There is no better gift-book list than this.

Biography of D. L. Moody *by* W. R. Moody ($3.50). An authoritative study by the evangelist's son.

Glimpses of Grandeur *by* Frank D. Adams ($2.00). The author's interpretation of the crucial points in the Gospel story.

Jesus and the American Mind *by* Halford E. Luccock ($2.00). A realistic examination, in a brisk and pungent style, of the present American scene, from the standpoint of its practical acceptance or rejection of Jesus' view of life.

The Life of Christ in Woodcuts *by* James Reid ($3.00). Something different. A series of seventy woodcuts drawn by a present-day artist in the modern manner.

Livingstone *by* R. J. Campbell ($3.00). A new biography of the great missionary-explorer.

Man's Social Destiny *by* Charles A. Ellwood ($2.00). In the light of the best knowledge given us by the social sciences the destiny of mankind is shown to be in accord with the insights of Christian idealism.

Music and Religion *Compiled by* Stanley Armstrong Hunter ($1.75). Stimulating and suggestive essays on "the one art which has maintained a close intimacy with religion."

A Pilgrimage to Palestine *by* Harry Emerson Fosdick ($2.50). A fascinating interpretation of the Holy Land.

The Problem of God *by* Edgar S. Brightman ($2.00). A re-examination of the grounds for theistic faith, emphasizing the finiteness of God.

Procession of the Gods *by* Gaius Glenn Atkins ($3.00). A survey of the development of religious faith and of the diverse historic forms in which it has expressed itself.

The Religious Background of American Culture *by* Thomas Cuming Hall ($3.00). A presentation of the spiritual inheritance of our national life.

Splendour of the Dawn *by* John Oxenham ($2.00). The story of the early Christian movement told in the form of stirring fiction.

What is Christian Education? *by* George A. Coe ($2.50). A spirited plea for educational processes that will be "creative" and not merely transmissive.

You are invited to make use of our extensive mailing facilities to speed delivery of your gift. Books will be sent prepaid to any address in a gift package. Your own card will be enclosed or we will supply one bearing your name. Just mail the attached coupon together with any special instructions you care to give.

Members of the Religious Book Club Editorial Committee are:

Dr. S. Parkes Cadman
Dr. Harry Emerson Fosdick
Bishop Francis J. McConnell
Dr. Charles Clayton Morrison
Dr. Howard Chandler Robbins
Miss Mary E. Woolley

Religious Book Club, Inc. CC16
80 Lafayette Street
New York, N. Y.

Please accept my order for the following gift books. My check is enclosed.

Your Name.....

Address.....

City and State.....

☐ Send books to my address.
☐ Send books to addresses below.

Title of book.....

Send to.....

ISSUE 51